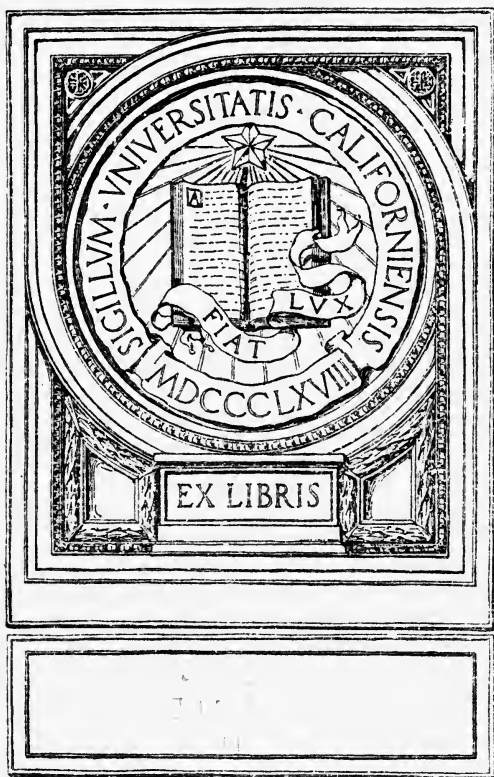


THE INDUSTRIAL HISTORY
OF THE NEGRO RACE
OF THE
UNITED STATES


GILES B. JACKSON
AND
D. WEBSTER DAVIS

SCHOOL EDITION

Negro Educational Association



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RICHMOND, VA.
NEGRO EDUCATIONAL ASSOCIATION
1911

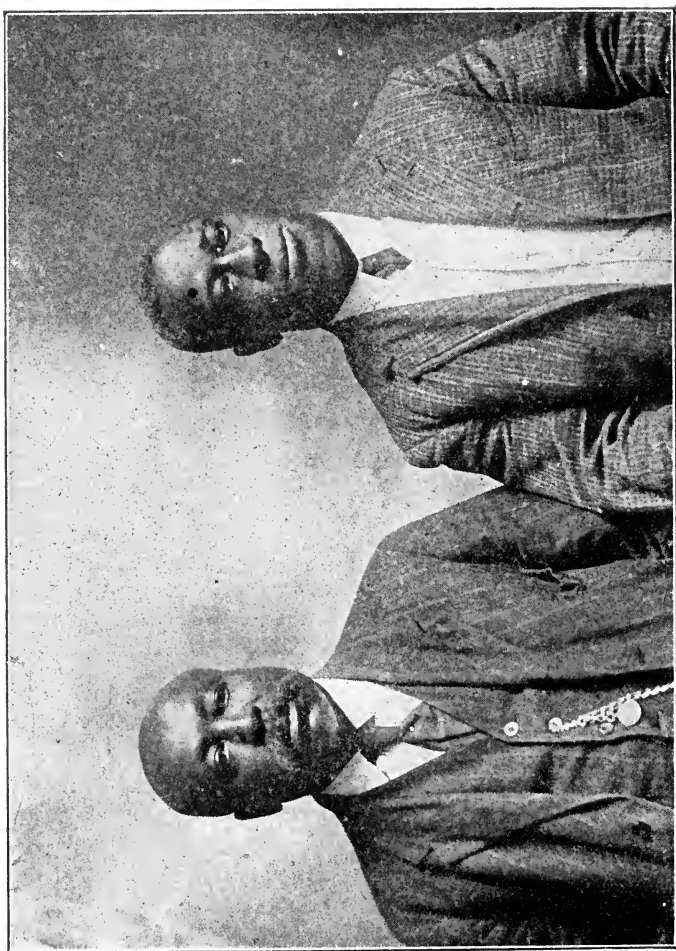
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GILES B. JACKSON

D. WEBSTER DAVIS

PREFACE

Every race has its history written by its own members. This, to our mind, is a special reason why the Negro should have a history of himself, written by members of his own race, and that history should be taught in the schools of the youth of the race. As history can be best gleaned from his industrial progress, the writers of this book feel that a history, showing the strides made by the race along industrial lines, would prove most beneficial, not only to the adult, but especially to the youth.

The information furnished through the medium of this book could not be obtained through any other source or combination of sources; for the reason that the authors have spent large sums of money and labored for more than four years, to secure it.

Giles B. Jackson has been engaged for a number of years in the practice of law among his people, and in this capacity has come in contact with every element of his people, and is thus well prepared to speak of them from close contact. He was the promoter of the Jamestown Negro Exhibit, whose successful history is known to all the world. In this arduous duty he traveled from one end of the country to the other, and met the leading men and women in their own localities, studying the industrial history and progress of his people, and thus it can be readily seen he is well prepared to speak upon many phases of this great subject.

D. Webster Davis has been for more than thirty years a teacher in the Public Schools, a Conductor of Summer Normals for teachers, a public lecturer and a minister of the

Gospel, and is the author of three volumes that have met with the commendation of the black and white public.

The getting together of a special Negro Exhibit of the Jamestown Exposition, separate and distinct from that of the white race, was a stupendous and difficult undertaking. Many of the best thinking persons of our race thought that such an exhibit would give aid and comfort to Negro discrimination. Many thought it would be of such little moment as to bring the race in disrepute, rather than aid in its development. Our people were thus divided in sentiment, which made the undertaking seemingly impossible; and yet the results will justify the most sanguine hope of the most ardent friends of the race. We think it not too much to say that the Negro Exhibit was one of the central figures of the Exposition. From three to twelve thousand people visited it each day and went away astounded at the marvelous display of every possible department of Negro thrift and industry. It silenced the croakers, gratified the friends beyond expression, made friends of the enemies, and indeed it may be said that "they who came to scoff, remained to pray."

It has been demonstrated that of all races in the world, the Negro knows less about himself. The rank and file have no conception of the industrial progress of their own race, and even the learned but a poor, and, at best, partial knowledge of what is going on among our people in this country. Perhaps the saddest feature of the Exposition was the fact that so few of our people were able to see it, and thus gain the inspiration that such a scene must have given the dullest soul.

To remedy this defect, we have decided to write a full history of this magnificent display to inspire the youth of the land to high endeavor, to encourage them in every laudable attempt to rise, and let them see what has already been accom-

plished, and thus give hope for the years to come. We propose to place this book, if possible, in the hands of every Negro school boy and girl in the land, that he may know his own people, and, by virtue of that knowledge, be inspired to do his part to build up to greater heights the race with which he is identified. We feel that this book, teeming with information, is an absolute necessity if we are to be in the future what the present progress would indicate. When our white friends shall read this book they will feel encouraged to know that their labors have not been in vain. When our enemies and villifiers read it they must at least have a greater respect for our people or prove themselves too prejudiced to accept indisputable evidence of the powers of a people.

We feel it an injustice that the \$200,000 spent upon this exhibition should die in the minds of the people. Therefore, we are using this means to perpetuate the great good that was accomplished. If it shall encourage our friends, both North and South, in the smallest measure, silence our enemies, put new inspiration into thousands of ministers, teachers, professional men, merchants, mechanics and laborers, who are struggling for the uplift of the race, and fill the little black boy and girl, studying in the school rooms of our land, with a new hope, and point unmistakably that God is with us and there is a "shout of a king in the camp," we shall be satisfied.

CONTENTS

INTRODUCTION.—Pages 17-18.

CHAPTER I.

ORIGIN, ETHNOLOGY AND EARLY HISTORY OF THE NEGRO.

—Negro a Human Being—Not an Inferior Being—The Humane and Intelligent the Negro's Friend—Dispersion of the Three Sons of Noah—Pyramids Built by Negroes—Why the Negro is Black—His Curly Hair—Curse of Cain—No Curse Upon the Negro Race—Hope for the Race. Pages 19-24.

CHAPTER II.

INTRODUCTION OF AFRICAN SLAVERY IN AMERICA.—Indian and African Slavery—Landing of First Slaves—Slavery in Other Colonies—Slavery in Maryland—Slavery in Delaware—Slavery in North Carolina—Slavery in South Carolina—Slavery in Georgia—Slavery in Pennsylvania—Slavery in New Jersey—Slavery in New York—Slavery in Connecticut—Slavery in Rhode Island—Slavery in Massachusetts—Slavery in New Hampshire—Slavery in Vermont—Slavery in Other States—Slavery in Virginia—Fidelity of the Negro Slave—The Imported Slaves—Treatment of Slaves in New York—Treatment of Slaves in Massachusetts, Rhode Island and Connecticut—Treatment of Slaves in New Hampshire and Maryland—Treatment of Slaves in Delaware and Pennsylvania—Treatment of Slaves in North Carolina—Treatment of Slaves in South Carolina—Treatment of Slaves in Georgia. Page 25-35.

CHAPTER III.

SLAVERY NORTH AND SOUTH.—Slavery in the North—Slavery in the South—Slaves in Virginia—Old Mistress—Fugitive Slaves—Under Ground Railroad Stations—Dred Scott Decision—Slavery in the Territories—Escape of the Slaves—James Summerset—Black Laws—Negro Insurrections. Pages 36-42,

CHAPTER IV.

NEGRO AS A SOLDIER—Man's Duty to His Country—Negroes Have Few Monuments—Most Monuments Erected by the Government—The Negro Veteran—Negro in the Revolutionary War—Boston Massacre—Negro Heroes in the War—Feeling Among Generals—Rewards of Heroes of Revolution. Pages 43-47.

CHAPTER V.

NEGRO IN THE WAR OF 1812.—Cause of the War—Manuscript of Mr. D. Lee Child—Major Jeffereys. Pages 48-49.

CHAPTER VI.

NEGRO IN MEXICAN WAR.—Part Taken by Negroes Necessarily Very Limited—Why Negroes were Scarce in This War—Negro's Record in War Hastened His Freedom. Pages 50-51.

CHAPTER VII.

WAR BETWEEN THE STATES.—Slavery Not the Cause of the War—Fundamental Differences Between North and the South—Slavery Question—Contributing Causes to the War—First Gun Fired at Fort Sumpter—Not a History of the War—Part Taken by Negroes in the War—Negroes in the Navy—The First Official Authority for Enlistment of Negro Troops—Commanders of Negro Soldiers—Battles in Which the Negroes Were Engaged and Some Heroes of the War—Battle—Milliken's Bend, Fort Wagner, Fort Pillow, Crater at Petersburg, Rodman's Point—Negro Wrought Out His Freedom by Valor of Arms. Pages 52-57.

CHAPTER VIII.

RESUME OF THE WAR AND EMANICAPTION OF THE NEGRO.—Emancipation from Shackles, Emancipation of the Heart and Mind—Self-help the Best—The War was Not Started to Free the Slaves—Mr. Lincoln's Inaugural Address—Call for Troops—

Meaning of Emancipation Proclamation—Text of the Emancipation Proclamation—The Effect of the Proclamation—Hampton Roads Conference—South Against Slavery—Gradual Emancipation—South the Negro's Home. Pages 58-65.

CHAPTER IX.

NEGRO IN SPANISH AMERICAN WAR.—Negroes in all the Wars—Cuban Insurrection—Ninth and Tenth Cavalry—Some Heroes of Spanish-American War—Sixth Virginia Regiment—Charge of San Juan Hill—What the Record of the Negro in the Various War Teaches. Pages 66-67.

CHAPTER X.

RELIGION.—Religious Advancement—Religious Ideals of the Race—Infidelity and Atheism—Experience of Grace—Getting Happy—Religion and Ethics—Great Preachers—His Present Religious Status—Elements of Hope—Possibilities of Growth—Benevolence—Some Benevolent Institutions—Other Forms of Religious Activity—Some Religious Characteristics. Pages 68-75.

CHAPTER XI.

EDUCATION OF THE NEGRO.—Education of the Past—The End of Education—Advancement in Negro Education—Expenditures for Negro Education—History of Negro Education—What the Negro Has Done for Himself—What the Race Must Learn—The Kind of Education the Race Needs—Advantages of Industrial Education—Some Great Industrial Schools—Hampton Normal and Agricultural School—Tuskegee's Normal and Industrial School—Other Schools with Industrial Features. Pages 76-87.

CHAPTER XII.

BUSINESS AND COMMERCE.—His Business Career Necessarily Crude—Every Man Must Work—Negro Engaged in Every Branch of Industry—Report of A. F. Hilyer of Negro Business

—Report of Atlanta Conference—Conspicuous Business Enterprises—Other Than Commercial Business—Disadvantages of Negroes in Business—With Whom He Trades—Our Great Need. Pages 88-96.

CHAPTER XIII.

ACCUMULATIONS OF THE NEGROES IN VIRGINIA.—Property Acquired in Various Counties of Virginia—"Grand Fountain United Order of True Reformers"—"Jackson Ward"—"Insurance Companies in Jackson Ward"—"General Business Statistics of the Negroes of the City of Richmond." Pages 97-103.

CHAPTER XIV.

THE NEGRO AS A FARMER AND INVENTOR.—Negro a Good Farm Hand—The Negro a Social Being—Leaving the Farm for the City—Negro as a Land Owning Farmer—How to Keep the Negro on the Farm—Farmers' Congress and Conferences Negro as an Inventor—Success as an Inventor—List of Prominent Inventions—The Negro an Inventive Genius. Pages 104-111.

CHAPTER XV.

NEGRO IN LITERATURE.—Book Making a High Achievement—English Difficult—Why—Patois—Effect of Negro Jargon on Whites—Centuries to Make Great Writers—Negro as Historical Writer—Some Historical Books—Some Prose Books—Some Poetical Books—Some Negro Text Books—Some Fiction—Object and Some of Negro Works—His Future in Literature—Names of Prominent Negro Writers. Pages 112-121.

CHAPTER XVI.

THE NEGRO IN ART.—Painting—Sculpture—Actors and Elocutionists—Oratory—Music—Negro Composers—Negro Singers—Examples of Each. Pages 122-128.

CHAPTER XVII.

NEGRO WOMANHOOD.—Woman's Place in Race Development—The Race's Debt to the Mothers of the Past—The New Mother—Woman's Work—Woman's Work in Benevolence—Need of Systematic Effort. Pages 129-135.

CHAPTER XVIII.

NEGRO DEVELOPMENT AND EXPOSITION COMPANY OF THE UNITED STATES.

DECLARATION OF PURPOSE.—Letter to the White People of the Country—Special Appeal to the White People of Richmond and the State of Virginia—Comments from Ex-Governor J. Hoge Tyler, of Virginia; C. B. Aycock, of North Carolina; Senator John W. Daniel, of Virginia; Ex-President Grover Cleveland—The Petition to Congress—To the Committee on Industrial Arts and Expositions Including Notes on Negro Progress—The Negro as a Producer in Virginia—Letter to the Governor of Various States. Pages 136-159.

CHAPTER XIX.

REPORT OF THE EXECUTIVE COMMITTEE.—Negro Exhibit Jamestown Exposition to April 30, 1908—An Extract from the Report to the Tercentennial Commission—Sunday Civic Act—The Contractors—Field Agents—Their Commission and their Accomplishment—Special Features—The Emergency Hospital—Plantation Songs—The Warrick Tableaux—Department of Inventions—The Savings Bank—Departments of Music and Literature—Ex-President Roosevelt's Visit—Prof. Keely Miller's Address in Part—Prof. Booker T. Washington's Visit—Report of the Advisory Board for the Negro Building for the Jury of Awards—Discussion of the Important Exhibits and a list of those Awarded Prizes—Comments—From Governor Claude A.

Swanson, of Virginia; Governor R. B. Glenn, of North Carolina; Hon. Andrew L. Harris—Hon. A. B. Miller, Private Secretary to Governor Stuart—Exposition Notes—Speech of Colonel Giles B. Jackson—Ex-President Roosevelt's Visit to the Headquarters at Richmond, Virginia. Pages 160-250.

CHAPTER XX.

POEMS.—Plantation Melodies—"Hail! Hail! Hail!"—"My Lord Deliver'd Daniel"—"View De Land"—"Oh, Yes"—"Nobody Knows the Trouble I've Seen"—"The Danville Chariot"—"Swing Low Sweet Chariot"—"The Angel Done Change My Name"—"The Negro Meets to Pray"—"Ole Mistis"—"De Chana Cup"—"My Childhood's Happy Days"—"De Niggers Got to Go"—"Aunt Chole's Lullaby"—"When De Co'n Pone's Hot"—"A Lullaby." Pages 251-291.

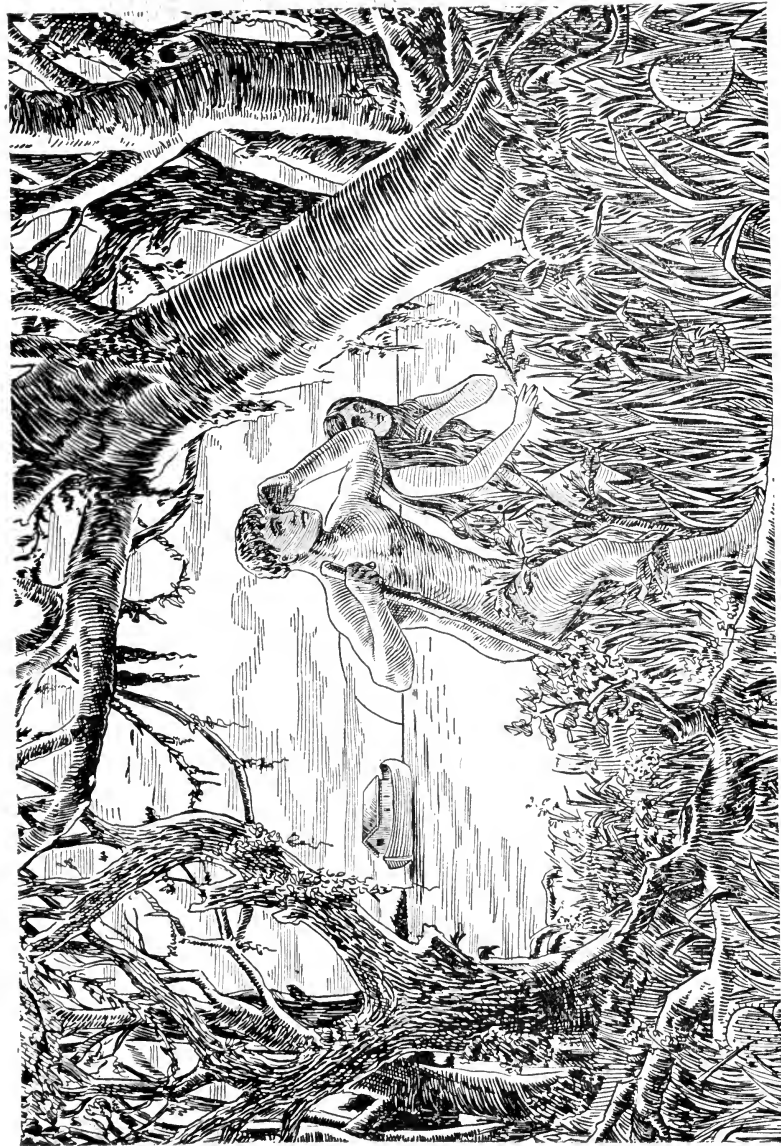
CHAPTER XXI.

REV. JOHN JASPER.—His Life—"The Sun Do Move" Sermon. Pages 293-317

CHAPTER XXII.

"THE NEGRO IN AMERICA."—An Address by Andrew Carnegie, Delivered Before the Philosophical Institute of Edinburgh, October 16, 1907—Sketch of Mr. Carnegie's Life—A Review of the Achievements of the Negro—Examples of Thrift and Industry. Pages 318-366.

LIST OF ILLUSTRATIONS. Pages 367-369.



INTRODUCTION

History is a record of human events, chronicled not only for the purpose of imparting information as to the achievements of men and nations, but more to inspire men to greater efforts and nobler things. What man has done, man can do and more. The peoples of the earth have long since found out the great power of history in shaping the destiny of coming generations. The Negro youth of to-day needs this stimulus more than the youth of any other race, because of his backwardness as compared to other races living in thoroughly civilized countries. Pride in the struggle and achievements of the ancestors of a people furnish the most powerful incentive to heroic endeavor.

The Negro child, on completing a course in American history, has found almost nothing concerning his own people, and rises from his study with the feeling that all these things of which he has studied have practically no relation to himself, and therefore, in the concrete sense, is rather discouraged than helped, and feels like Topsy, that "niggers ain't nothin' and can't be nothin' no how."

The American system of education has no such desire in view, and to supply this defect, that to the Negro youth is a calamity, this volume has been prepared.

The Negro has been patriotic, he has shown valor and devotion to his country—the only one the Negro of to-day knows—America.

This book has been written along the same lines as American history written by others. The facts have been positively verified, and proofs of each statement can be found in the

Library of the United States at Washington. The tone is fair and absolutely without prejudice to either race, and should bring as much joy to the Anglo-Saxon race, that has always been able to rejoice in the success of others as in their own marvellous achievements, as it will give to the Negro. Whatever these pages may show of credit to the Negro is equally to the credit of American white men from whom he has obtained his ideals, and by whose friendship and kindness he has been able to do what these pages show he has done.

Finally, it remains with the Negro teachers of this country, into whose hands this book must fall, to make it a powerful, vitalizing influence to inspire the Negro youth and compel him to feel and know that "good can come out of Nazareth," and that "Ethiopia shall stretch out her hands unto God."

D. WEBSTER DAVIS.

INDUSTRIAL HISTORY OF THE NEGRO RACE

CHAPTER I

ORIGIN, ETHNOLOGY AND EARLY HISTORY OF THE NEGRO

What is a Negro? It will seem passing strange to men, who have not closely followed this subject, to know that some one has actually written a book and attempted to prove that the Negro is not a human being, not a descendant of Ham, not a child of God, but an inferior being, having no connection with the original creation. This book has been seriously answered by another with the title, "The Negro a Man." Believing that this proposition is hardly worthy of serious consideration, we pass it by with but this single notice.

A question, perhaps, of more serious moment is: Is the Negro an inferior being? This can be readily answered by the one proposition that, if the statement of Holy Writ is true, "God made man in His own image, in His own likeness made He him, male and female made He them," the question is at once answered. If God breathed in man the breath of life and he became a living soul, then he is a part of God himself. Soul property knows no inferiority. We must acknowledge that at present we are inferior in advantages and numbers, but certainly not innately. Men are not superior or inferior by accident of race or color, but only superior or inferior in heart and brain. Superiority is born of honesty, virtue, charity and love of liberty, and we are inferior only

to the man who loves God better and serves his fellowman with more earnestness of purpose. The enemies of the Negro, because he is a Negro, are enemies of liberty, progress, humanity and God, who said, "Inasmuch as ye did it unto the least of these ye have done it unto me."

The humane and intelligent of every age and every country have been friends to the oppressed and down-trodden. George Washington, of noble lineage, the father of this country; Thomas Jefferson, the founder of our great Government; Robert E. Lee, the Christian soldier and patriot; Thomas J. Jackson (Stonewall), who could take time from a busy life, as a professor in the Virginia Military Institute, to become a teacher in a Negro Sunday-school for many years; and the noblest blood of Virginia have ever shown their great love to human liberty by aiding the oppressed of our race. Women who were willing to leave their homes of virtue and joy and go to the leper colonies to care for the oppressed, and the noblest of noble women, the old mistress on a Southern plantation, who found it her delight to administer to the sick and dying of the Negro race upon hundreds of plantations, are but types of love to human kind. As it has been in the past, so it will be until time shall be no more: the best and noblest of every land will be the friend to the Negro.

Let us accept the statement that God made of one blood all men to dwell upon all the face of the earth, and the proposition is at once established. Continuity of language, oneness of feeling, and desire for worship; these three unite the great human family in a single whole. Let us watch upon the plain of Shinarump, the dispersion of races, if we accept the Bible story of Noah and his family. Let us see the three sons as they go forth to replenish the world. Central Asia was the original home of the human race and the three brothers, Ham, Shem

and Japheth, who were destined to repeople the world, represent the great divisions of the human family, and all other races are but sub-divisions of these three. Japheth, the representative of the white race, now known as the Caucasian, goes to Europe and gives to the world commerce; Shem to Asia, and gives to the world religion; Ham to Africa, and gives the arts and sciences to civilization. Herodotus and Strabo both mention him. Nero Ephodorus (B. C. 405) seems to think well of the Ethiopian. Herodotus expressly says that a great number of Ethiopians of his time had black faces and curly hair. The Hebrew annals show Egypt to have contained a number of Negroes, and mention a conquering king invading Egypt at the head of a great Negro host, and for a long time governing it. Thus, there is no doubt of the antiquity of the Negro.

Pyramids were built by Negroes or by their close relation, if we are to follow the inscriptions which we find thereon. The God of Egypt was named Hammon or Amon, from Ham.

WHY IS THE NEGRO BLACK?—We think it can be conclusively proven that climatic conditions have had to do with the blackness of his skin and the curl of his hair. Many Africans have black skin without curly hair, and many others have curly hair and a very light skin, and as a fact known to every traveler, in Africa can be found persons of purely African type and yet perfectly white. Under the Equator they were deep black, as the Aztecs. We find the copper color as we go higher, as in the American Indian of North America; the Spaniard and the Italian being swarthy and inclined to dark color; then the French, darker than the English white. The English and the Germans are a florid complexion; while the Swedes, being in a very cold climate, are of a dead white.

There are gradations of color even in Africa itself. Inhabitants of the North, as we stated before, are white. As we advance South, where the sun's rays shine very perpendicular, we find a darker hue than that found in this country. This fact may be clearly demonstrated: A person from the hot regions of the South going North and remaining any length of time, invariably becomes of a lighter hue, while the fairest Caucasian, with a few seasons of tanning by African sun, could be easily mistaken for a Negro, so far as color is concerned.

This curling hair is only a type of similar conditions. The Jolofs, Mandingoes and Caffers have perfect limbs, with features as elegant as any Caucasian. The style of living also modifies human features in the course of a single generation. The Irish, driven from Antrim and Downes, developed projecting jaws, large mouths, high cheek bones and bow legs—simply the result of being driven from a higher civilization. Coarse and ill-prepared food, says Buffoon, the French Naturalist, will make any people become coarse in features as well as in manner; and the climatic effect upon the hair is well known to the casual observer. The Negro has been mentioned in history for more than six thousand years. Christ fled into Egypt from the wrath of Shem and Japheth, and was cared for in earliest childhood by a son of Ham, and, groaning under the burden of the Cross of Calvary, being whipped and spurred to accomplish the atonement for mankind, Shem laughed and derided, Japheth scourged and mocked, but Ham helped to bear his Cross. Phillip, in attempting to spread the religion of the Lord and Saviour Jesus Christ, first taught it to an Ethiopian eunuch, who spread it in his own kingdom, and traces may still be distinctly found upon the records of that now almost unknown country.

Before we can pursue the study of this history with anything like a fair idea and open mind, it seems to us the first thing to be done is to rid the mind of that much-mooted curse of Cain. If we are to believe that God did really curse the Negro race, if we are to believe that in struggling for our own uplift we are striving against a positive edict of Jehovah, then we might well give up in despair; and yet even if it were a curse, this race has washed it out long ago in tears and blood.

Sad as it may seem to relate, truth compels us to say that Noah simply got drunk, and in his drunken stupor attempted to curse Ham, but strange to say, cursed Cain instead, if curse it could be called. But the best evidence of a prophecy of God is its fulfillment. Instead of a "servant of servants unto his brethren," the Hebrews, the direct descendants of Shem, were in subjection to Ham, and there slavery was first worked out on the shores of Africa for more than four hundred years. Abraham, the father of the faithful, we are told by the Word of God, "Bowed down to the children of Heth," in order to find a sepulchre for his dead, and again this same Word tells us that the Canaanites would dwell in the land, and it was utterly impossible for the sons of Shem to annihilate them.

Cush, the eldest son of Ham, father of Nimrod, was the founder of the great City of Babylon, and Nimrod's son built the City of Nineveh, to which place Jonah was sent to preach repentance. We would have our people understand that no curse rests between ourselves and the highest possible development. The Ten Commandments say, "The iniquity of the father shall descend upon the children unto the third and fourth generation of them that hate me." And if this be true, certainly if by any stretch of the imagination it could

be called a curse, it has long since passed away with the fourth generation. Christ came to fulfill all things and to be the brother and advocate of all mankind and to restore him back to the love and favor of the Father. Let us not mind the way the Lord takes to bring us home. "Weeping may endure for a night, but joy cometh in the morning."

Let us begin to feel in the very outset of the study of our history that the best men of all races are our friends, that we have within ourselves the making of our own destiny, and that God is ever the friend of the earnest, struggling, unselfish race or individual.

CHAPTER II

INTRODUCTION OF AFRICAN SLAVERY IN AMERICA

At the beginning of English colonization in North America, Indian and African slavery had already been established in the Spanish colonies in South America and in the West Indies. It naturally was introduced in the English colonies, especially from the Barbadoes.

The first authentic case of this introduction in America was at Jamestown, in 1619, when a Dutch vessel, being in need of supplies, landed here and exchanged fourteen Negroes for food and supplies. These Negroes were enslaved, but no law enforcing this fact was passed until 1622, at which time there were nearly two thousand slaves in the colony, most of whom had been imported from Africa to Jamestown, and this is the first colony of which we can speak of slavery as having had a definite beginning; for in the other colonies the institution seems to have been so long established as to have lost its novelty. The rule, soon established, that children should take the condition of their mother, proved a spur to the system and added to its iniquity.

SLAVERY IN THE OTHER COLONIES.—While Virginia presents the first authentic case of positive slavery, all of the colonies north and south of Mason and Dixon's line were equally guilty.

SLAVERY IN MARYLAND.—In 1663 the Civil Law Rule was adopted by the following provision: "Africans, or rather slaves, within the province, or thereafter imported, should serve through life, and their children also."



SLAVERY IN DELAWARE.—The Swedes, who settled in Delaware, at first prohibited slavery, but it was introduced here by the Dutch. It probably existed in 1636, but its first legal recognition was in 1721, when an act was passed providing for trial of slaves by two justices and two free-holders. Here slavery, with this single exception, was wholly a matter of custom.

SLAVERY IN NORTH CAROLINA.—When the two colonies were united, the 110th article provided that every freeman should have “absolute power and authority over his colored slaves of whatever opinion or religion soever.” This became a fundamental law of North Carolina without statutory enactments further than police regulations.

SLAVERY IN SOUTH CAROLINA.—The first legislative act was passed February 7, 1690, for the better ordering of slaves. Slavery is said to have been introduced by Governor Yeamans, in 1670, and formally legalized by declaring that “all Africans and Indians heretofore sold, or thereafter to be sold, and their children, slaves to all intents and purposes.” Many cruel laws were passed for the treatment of slaves who should run away for the fourth time, and yet an act was passed in 1704, and reenacted in 1708, for enlisting of colored troops in the army.

SLAVERY IN GEORGIA.—Here slavery was prohibited with the establishment of the colony in 1732, but in 1749 Parliament gave them power to repeal this act. In 1775 the Legislature passed an act regulating the conduct of the slaves.

SLAVERY IN PENNSYLVANIA.—Slavery was first heard of here in 1688, when Francis Daniel Pastorius drew up a memorial against the practice for the Germantown Quakers;

upon which memorial the Quakers, at their yearly meeting, acted favorably in 1696. In 1700 the Legislature forbade the selling of slaves out of the province without their consent. Frequent legislation was had to check and abolish slave trade, but even in 1795, the State Supreme Court decided that slavery was not inconsistent with the State Constitution.

SLAVERY IN NEW JERSEY.—Slavery here was introduced by the Dutch also, but not recognized by law until 1664, when the word “slave” occurs in law for the first time. In East Jersey they were tried by jury in 1694, and in West Jersey the word “slave” was omitted from the law. New Jersey never passed any harsh laws and the condition of the slaves was more tolerable here than in any other colony where the system was really established.

SLAVERY IN NEW YORK.—Here slavery came in with the Dutch West India Company, as early as 1628, but there was no legal recognition until 1665, when the Duke of York’s laws forbade the enslavement of Christians, thus by implication conniving at slavery of Negroes, who were considered heathen. In 1683, full recognition was given by the Naturalization Act, that “it should not operate to free those held as slaves”; and by an act of 1706, to allow “baptism of slaves without freeing them.”

SLAVERY IN CONNECTICUT.—Here slavery was never directly established by statute, and the time of its introduction is uncertain. They were considered as slaves rather than chattels, could sue their masters for ill-treatment and deprivation of property; and the only legal recognition was in police regulations in 1690, in order to check the wandering and running away of “purchased colored servants.”

SLAVERY IN RHODE ISLAND.—Rhode Island passed the first act for the abolition of slavery in our history, May 19, 1652. This act freed all slaves brought in the province after ten years of slavery. This, however, was never obeyed, custom being too strong for statutory law.

SLAVERY IN MASSACHUSETTS.—An African is mentioned in Massachusetts in 1633, as an "Estray conducted to his master." In 1636 a Salem ship began the importation of African slaves from the West Indies, and thereafter Pequot Indians were constantly exchanged for Barbadoes serfs. Public sentiment, after 1700, began to develop against slavery. In December, 1766, a jury gave a colored woman four pounds—damages against her master for restraining her of her liberty. In 1787, the Supreme Court of Massachusetts decided that under the Constitution of 1780 a man could not be sold in that State as a slave. John Quincy Adams vouches for this statement.

SLAVERY IN NEW HAMPSHIRE.—Here there were but few slaves, and slavery had only a nominal existence. An act was passed in 1714 regulating the conduct of African and Mulatto servants and slaves.

SLAVERY IN VERMONT.—Vermont never recognized slavery.

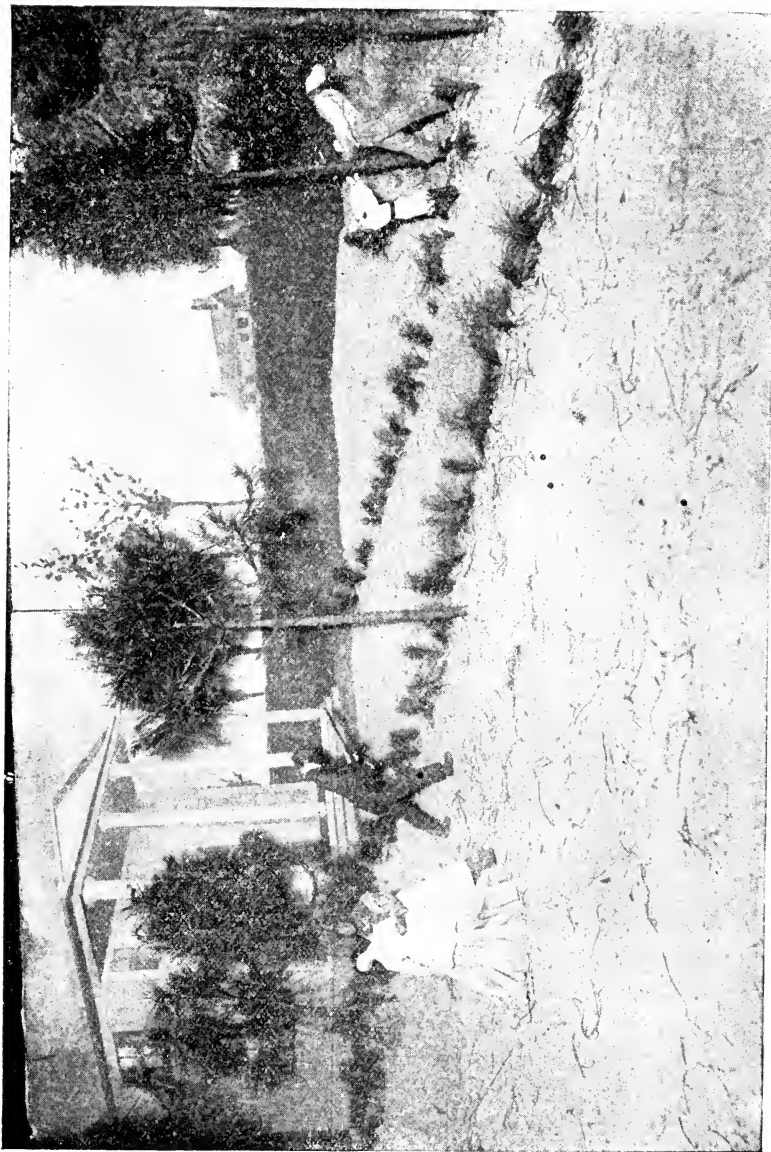
SLAVERY IN OTHER STATES.—Milder provisions for the regulation of slavery were made in Missouri, 1820; Texas, 1836; Florida, 1838; Kentucky, 1850; Indiana, 1851; Oregon, 1857; Louisiana, 1759; and Maryland (1860) provided for the volunteer enlistment of free colored persons.

SLAVERY IN VIRGINIA.—In Virginia slaves were mostly employed in the cultivation of tobacco, wheat and corn, and this became a profitable investment. They were enlisted in the militia, but could not bear arms except in defence of the

colonies against the Indians. They performed the greater part of manual labor, and were house servants and mechanics, and, in fact, indispensable to the progress of Virginia plantations. Railroads, highways and magnificent colonial residences were all the construction of Negro labor, and it may be said that Negro hands made Virginia bloom and blossom like a rose.

FIDELITY OF THE NEGRO SLAVE.—Books might be written upon this one phase of the Negro question, and we can indeed say with Daniel Webster, in speaking of the history of this country, “the past, at least, is secure.” Governors, representatives and senators have been proud to speak of the gentleness, sweetness and loveliness of character of the black “mam-mies” on the Southern plantation. And never until men shall fail to revere noble deeds, and honor finds a dishonored grave, will men cease to speak of the unswerving fidelity of the Negro slave upon the old Southern plantation during the four years of dreadful carnage.

The imported slaves came chiefly from the west coast of Africa, though a few were brought from the east coast and southern coast as well. Many were bought direct from other tribes who had captured them in war and sold them to white traders, whose vessels landed on their coasts. Many others were captured outright by crews from these ships, while others were enticed by beads, pieces of bright cloth and gaudy tinsel. Many of them came from tribes possessing more or less knowledge of the use of tools and were skilled in making gold and ivory ornaments, cloth and magnificent weapons of war. The men had been trained in honesty, truthfulness and valor; while the women were virtuous even unto death. Even their system of polygamy had its bright side. The young girls were married off at early age for their own protection. The



slave had much respect for what he called law, honor for his parents, and despised slavery.

TREATMENT OF SLAVES IN NEW YORK.—For a while they were treated better than in Virginia—being taken to church, baptized and allowed to get an education, yet slaves were once sold in what is now the famous Wall Street, and the whipping officer was once a regular institution in New York City. The riot of 1712 shows something of the feeling against the Negro population. Having been excluded from the schools, they were not allowed to own land even when free, were forbidden to strike a Christian or a Jew even in self-defence, and their testimony was excluded from court; the iniquity was carried further by setting torches to their houses and killing them in the streets while they helplessly cried for mercy. The militia finally subdued the riot, but not before many whites and Negroes had been killed.

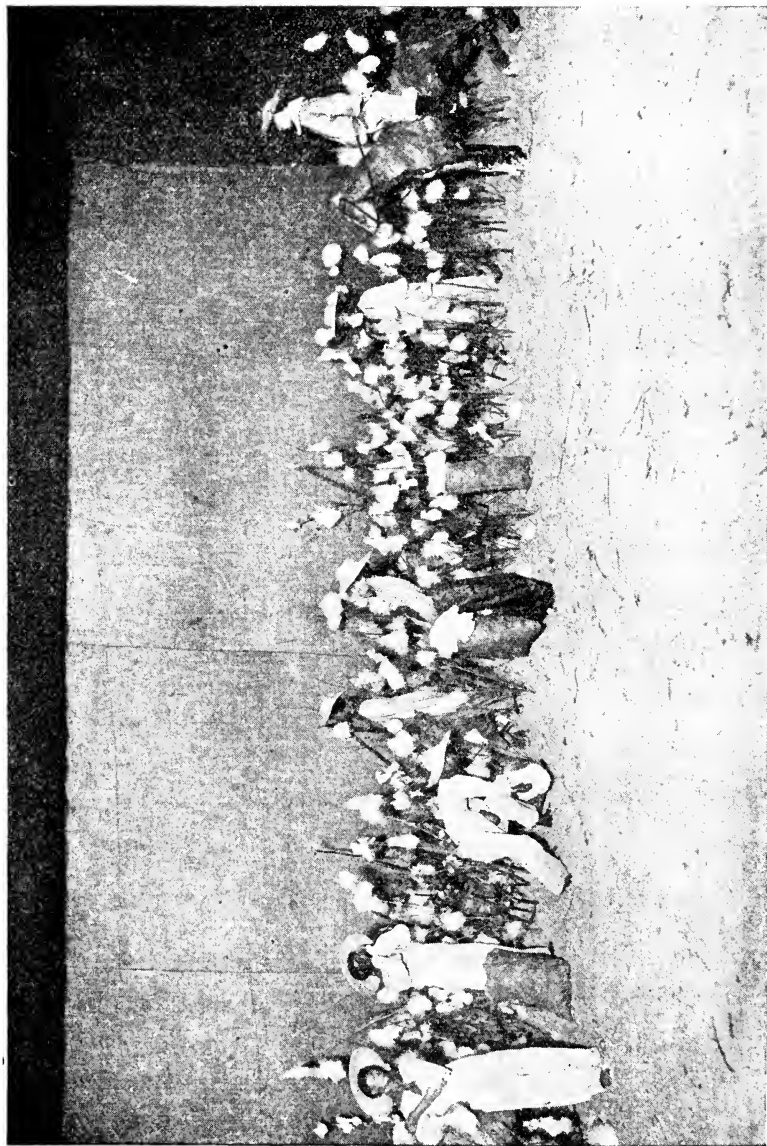
TREATMENT OF SLAVES IN MASSACHUSETTS, RHODE ISLAND AND CONNECTICUT.—In 1764 there were nearly 6,000 slaves in Massachusetts; about 4,000 in Rhode Island, and about 3,900 in Connecticut. They were rated as horses and hogs, could not bear arms or be admitted to school. They were baptized in church, but this did not have the effect of making them free men. The colonies finally became alarmed, fearing that unless the slaves were treated better they would espouse the cause of the enemy. The slaves, encouraged by a tract written by Judge Samuel Sewall, Chief Justice of Massachusetts Supreme Court, in 1700, presented a petition for their emancipation. In 1773, Felix Holbrook and other slaves presented a petition to the Massachusetts House of Representatives, asking to be set free and granted some unimproved lands where they might earn an honest living as free men. This petition was

delayed one year, and finally passed, but the English Governors, Hutchinson and Gage, refused to sign it because they thought it might interfere with commerce. This act, with others, caused the Negro slaves to feel that England was inimical to their freedom, and a few years later, when England tried to subdue the colonies, the slave population enlisted largely in its defence.

TREATMENT OF SLAVES IN NEW HAMPSHIRE AND MARYLAND.—The people in these colonies, seeing the sentiment in regard to slavery, early passed laws against their importation. They made up their minds that, as a matter of business as well as humanity, it was best not to attempt to build up their colony at the sacrifice of blood and in the traffic of human souls. Up to 1630, Maryland was a part of Virginia, and the treatment of the slaves here was similar to that in Virginia. The feeling between the Catholics and the Protestants and the enmity existing between them rebounded to the good of the slaves. These religious denominations, in their endeavor to out-do each other, naturally vied with one another in the treatment of the slaves in the colony, and yet by law a white man could kill a Negro and be subject only to a fine.

TREATMENT OF SLAVES IN DELAWARE AND PENNSYLVANIA.—In these colonies the slaves were treated about as they were in New York. While the north of the colony was favorable to slavery, the western part, being influenced by the Quakers in Pennsylvania, were much kinder in their treatment. The authorities of Pennsylvania were always opposed to slavery, and William Penn showed himself especially friendly to the slaves.

TREATMENT OF SLAVES IN NORTH CAROLINA.—The relationship existing between whites and blacks in North Carolina



has, for some undefined reason, always been exceedingly harmonious. Prior to the War between the States there were schools for free colored people and some of them owned slaves themselves, and since the Emancipation, educational advantages for the Negroes of this State have been exceedingly liberal. Slaves were worked, as a rule, on small farms, and their treatment was milder, as was customary, than on farms where there were large cotton plantations governed by cruel overseers. Some of them, strange to say, were imported from the North. Eastern North Carolina was thickly peopled with slaves. Some landlords owned as many as two thousand. They were employed to work small cotton plantations, producing rice and cereals found in the eastern part of this State.

TREATMENT OF SLAVES IN SOUTH CAROLINA.—Owing to the peculiar fitness of the soil for the production of rice and cotton, slave labor was in great demand and under it the colony prospered marvelously. Negroes were imported here from Africa by the thousands, and here it was, perhaps, the harshness and cruelty of slavery reached its maximum.

TREATMENT OF SLAVES IN GEORGIA.—It was a long time before the trustees of this colony would consent to allow slavery. Finding it impossible to proceed without it, the trustees finally relented and slaves were introduced in large numbers. As usual, prosperity came with its introduction, and the Negroes changed the richness of the soil into silver and gold and made Georgia one of the proudest of the colonies. Cotton plantations became numerous under the system, and the slaves were experts in its cultivation. Sugar-cane and rice were also raised in abundance. Georgia gradually treated her slaves with greater harshness, as the fear of their leaving increased.

CHAPTER III

SLAVERY IN NORTH AND SOUTH

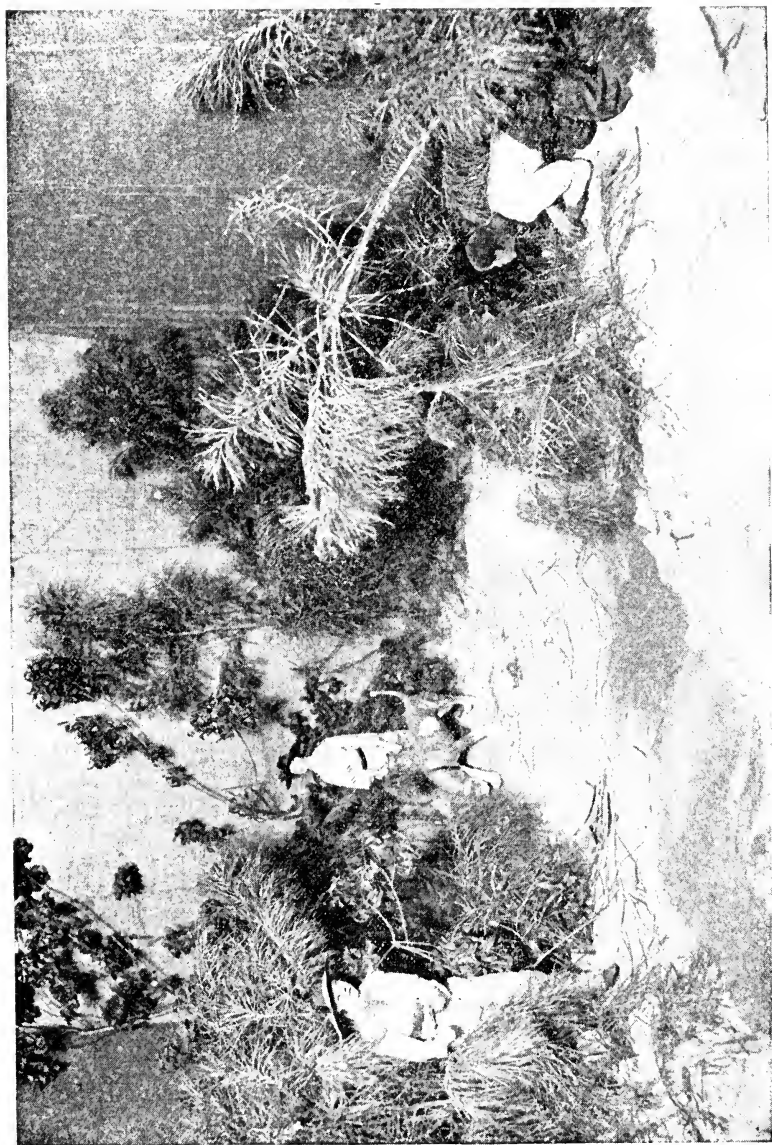
SLAVERY IN THE NORTH.—History conclusively proves the abolition in the North was more a commercial than a humane consideration. There being but little labor for the slave to perform, the New Englanders being hearty and thrifty, and the women accustomed to doing work, the use that could be made of the slave was very limited, and this, coupled with the sentiment of the abolitionists, who were opposed to slavery from a humanitarian standpoint, brought about its abolition. The slave gradually drifted to the South, where better use could be made of his unskilled labor. Candor compels us to acknowledge that the North shifted the problem from its own soil and planted it in the South, by selling to the South a large number of their Negro slaves.

SLAVERY IN THE SOUTH.—Those reading the horrors of "Uncle Tom's Cabin" will look upon slavery as did the old abolitionists, that it was the sum of all iniquity, yet frankness compels a fair historian to say that upon many a Southern plantation the Negroes were treated in the kindest possible way. They were instructed in the tenets of Christian religion, frequently given opportunities to learn to read, cared for in sickness and health, and, in fact, many of them were better cared for than if they were living upon their own responsibility. On the other hand, many were treated with great harshness, depending no longer upon the kindheartedness of their masters, but the whim of the overseer who happened to be employed upon the plantation.

SLAVES IN VIRGINIA.—Virginia was settled by the Cavaliers,

who were unused to manual labor, and who expected to accumulate vast fortunes in this new country and go back to England to live. When they finally decided to make their homes in this country, they lived like lords upon old Southern plantations, and the care of the farm, in a great measure, was left in the hands of the overseers, many of whom were cruel and relentless. Frequently the Negroes themselves were made overseers upon these plantations, and just as the Pilgrim Fathers, who came to Plymouth Rock, that they might enjoy religious liberty, most persistently denied this liberty to others and were the cruel oppressors of every other faith, so these Negro overseers, having felt the force of the lash themselves, frequently took great delight in laying it upon others. What shall we teach our children? It is not for us to linger over the horrors of this time; it is not for us to cavil and to blame. Human nature is the same under all conditions, and enlightened sentiment everywhere is unanimous in its condemnation of human slavery. The North as well as the South, the blacks as well as the whites, rejoice that it is a thing of the past, and our hope and prayer is that, united with all good men of every race and every locality, we may step together to the march of the music of progress.

OLD MISTRESS.—There must have been rejoicing among the angels as they watched the order of creation. When God made the world they took down their harps from the willow; when he created man, to rule and control the world, they tuned the strings; but when he made woman and brought her forth in her pristine loveliness, to be the helper and companion of man, the angels struck their harps, because they felt that God Himself would do no better work. Let us pause to pay a tribute to the old mistress on a Southern plantation, who, at



all times, day and night, was willing to listen to the cry and administer to the wants of the Negroes on the Southern plantations, and to such as she heaven awards its brightest crown.

FUGITIVE SLAVES.—It must be remembered that many of the slaves brought to this country were sons of African kings and princesses, skilled in war and breathing the pure air of liberty. While cowed by slavery the spirit was never broken, and the number of hair-breadth escapes that these Negroes made for life and liberty would fill a volume twice the size of this. "The Underground Railroad, by William Still, will be found profitable reading for all who are interested (and all are) in this phase of the question. The "Life and Times of Frederick Douglass" will also furnish valuable information.

UNDERGROUND RAILROAD STATIONS.—By the underground railroad is meant the numerous devices by which the Negroes were aided in making their escape from slavery to liberty. All along the railroad from the South to Canada were found men who were willing to aid them in their escape. Each house was known as a station and by some undefined telegraphy, every Negro knew just where to go to find aid and succor when fleeing for deliverance.

THE DRED SCOTT DECISION.—The decision by Judge Taney in the case of Dred Scott, that he be restored to his master, in which he used the strange words that, "the Negro had no right which the white man was bound to respect," hastened the culmination of the institution of human slavery. The South having invested their money in property frequently bought from people of the North, felt they had a right to retain their slaves, especially since the Constitution itself recognized slavery by stating that "four-fifths of all other

persons" should be taxable. This caused the South to feel that they were keeping within their rights, and even so great an abolitionist as William Lloyd Garrison was compelled to admit that the Constitution allowed slavery by implication, if not by exact words.

SLAVERY IN THE TERRITORIES.—The Supreme Court decided that the Southern people had a right to take their slaves into the newly acquired territories, and that such slaves, taken into such territory, were as much the property of their owners as when in their native country. This decision was combatted by the abolitionists and the people of the North, who, having once rid their territory of slaves, desired to keep it forever free. This necessarily led to a breach of good feeling between the people of the North and the South, and as slavery increased and escapes became more frequent, this feeling was intensified.

ESCAPE OF THE SLAVES.—In making their escape the slaves were frequently pursued by bloodhounds, who would track them by their scent. Sometimes infuriated and maddened slaves, brought to bay by these animals, would kill them with sticks and clubs, and whatever was most convenient, yet many made their escape for freedom, and some to-day live to tell their children of the marvelous guidance of Divine Providence in bringing them to the much-coveted liberty.

JAMES SUMMERSET.—In 1771, Charles Stewart, of Boston, took his slave, James Summerset, to London, where the latter fell sick and was sent adrift. Stewart, after finding Summerset recovered, reclaimed him and put him on a ship on the Thames, bound for Jamaica. Lord Mansfield issued a writ of habeas corpus and decided, June 22, 1772, that the master could not compel his slave to leave England, "whose laws did

not recognize so high an act of dominion." This same law applied to Canada, and thus the objective point of the fugitive slave was always the dominion of the English Jack.

BLACK LAWS.—The penal laws of the slave States had a very potent influence upon the legislation of some of the free States, particularly where there was a large Southern immigration. In 1803, Ohio forbade colored people to settle in the State without recording a certificate of their freedom, and in 1807, passed an act denying the colored people the privilege of testifying in cases in which white men were interested on either side, excluded them from public schools and required them to give bond for their good behavior while residing in the State. In 1849 these black laws were repealed as a part of the bargain between the Democrats and the Free Soilers. Illinois, in 1819, 1827 and 1853 imitated Ohio, and Indiana, in 1851, made similar provisions, which the State Court, in 1866, held to be void. Iowa, in 1851, Oregon, in 1857, did the same; Indiana, 1816; Illinois, 1818; Iowa, 1846; Michigan, 1850; and Kansas, 1859, excluded colored people from their States.

NEGRO INSURRECTIONS.—No enslaved race has organized so few insurrections as the colored race in the United States; not only on account of cowardice, as will be shown later on; not wholly due to the affection of the slave for their masters, but we believe that the race has imbibed from the Anglo-Saxon something of its respect for law and the natural respect which a subjugated race must hold for one by whom it has been enslaved. In 1710, one was planned in Virginia, which was frustrated by being revealed by one of the conspirators, who was rewarded with emancipation. In 1740, a local insurrection broke out in South Carolina, which was instantly

stamped out by the militia. In 1741, a plot was unearthed in New York, and during the popular excitement a number of Negroes and whites were hanged and several Negroes burned. In 1820, Denmark Vesey, a San Domingo mulatto, organized an insurrection in Charleston. Vesey and thirty-four others were hanged and a like number was sold out of the State. In August, 1831, the most formidable of all the insurrections broke out in Southampton County, near Norfolk, Va., led by Nat Turner. This was at once suppressed and Turner was captured after several weeks' concealment, and executed. Thirty-one whites and over one hundred colored persons were killed. These, with a few others, constitute the sum total of Negro insurrections.

CHAPTER IV

THE NEGRO AS A SOLDIER

Man in society, to be worthy of serious consideration, must contribute to the general good, patriotism and defence of his country.

“Breathes there a man with a soul so dead,
Who never to himself hath said,
This is my own, my native land?”

The world has admired military heroes from the days of Greece and Rome until the present day. War thus far has made more heroes than have ever been found in the paths of peace. This is not always the highest test, but in the early history of man, when fighting was the practical business of life, it was one of the most tangible. The Negro admires heroism in common with all other races.

NEGROES HAVE ERECTED FEW MONUMENTS OF ANY KIND.—

One to Emmet Scott, a prominent soldier, and another to “Tom” Mitchell, the brother of the editor of the *Richmond Planet*, constitute the total number of public monuments in the City of Richmond.

The government of our country has erected most of the monuments. Indeed the government and the legislatures of our various States have been conspicuous in the erection of the largest number of monuments, but in this respect the Negro has not as yet been seriously considered.

One erected near Boston Common, in memory of Crispus Attucks, and one at Rochester, N. Y., in honor of Frederick Douglas, make up the whole that we can at present recall. The Negro, as a race, is not a student of history, and hence

has not been deeply impressed by the valor of Negro arms. He reads history more with his head than with his heart, and is just beginning to admire those who have been the makers of human history. The Negro is naturally docile. He is more docile than warlike, and, therefore, has not had a natural tendency toward the erection of monuments, to those who, to him, have been engaged in rather unpleasant occupations: that of killing their fellowmen.

The Negro veteran as such has never organized himself thoroughly and completely, and thus become a nucleus around which the people might gather and erect monuments. Soldiers are not the real leaders among the colored people. Among the white people the soldier has been the real leader in the affairs of the nation. Few men have ever aspired to presidential honors without a military record, and the greater number of Presidents, from Washington to Taft, have been placed into office almost solely by virtue of their military achievements. Among the Negroes the preacher and the teacher, men who teach and preach good will to mankind, have been the great leaders in the onward progress of the people, yet the Negro is a soldier. Notwithstanding these drawbacks, the Negro has always felt that it was his duty to engage in the defence of his common country. He fought in the Colonial Wars, side by side with the white man, against the hostile Indians, who would destroy the infant American civilization from the face of the earth. While their names are lost forever from the pages of history, their deeds can never be forgotten as long as men admire military valor and heroic action.

NEGRO IN THE REVOLUTIONARY WAR

BOSTON MASSACRE.—The first signal victory obtained by the Negroes from a military standpoint was the sacrifice of

Crispus Attucks, upon the altar of this country. He laid down his life in Boston Common in repelling an attack against the American people when others dared not strike a blow. He fell, and his death cast everlasting lustre upon the black race, having shed the first blood in defence of the liberties of the colonies. Johnson's "History of the Negro Race" makes the following statement: "Five thousand Negroes are said to have fought on the side of the colonies during the Revolution. Many of them were from the Northern colonies. There were possibly 50,000 Negroes enlisted on the side of the British, and 30,000 of these were from Virginia."

Peter Salem killed Major Pitcairn at the Battle of Bunker Hill, and thus saved the day. Primus Hall gave up his bed to General Washington, who insisted on sharing it with the humble Negro. A colored artilleryman at Bunker Hill fought with one arm shot away until killed by the bullets of the British. Prince, a Negro, captured Colonel Prescott, at Newport, R. I., and Colonel Barton presented him with his sword in honor of the valiant deed. Peter Whipple, a body-guard, can be seen in the picture of Washington crossing the Delaware, and did valiant service for the army. L. Latham, at Fort Mifflin, killed a British officer who had run his sword through Colonel Ledyard, and then fell, pierced by thirty-three British musket balls. John Freeman pinned Major Montgomery to the ground at Fort Griswold, N. J., and was set free and given a pension by his master for this heroic deed. Samuel Charlton was publicly complimented by General Washington for his bravery at the Battle of Monmouth; and James Armistead, a scout for Lafayette, in Virginia, was set free by a special act of the Virginia Legislature. These are some of the many heroes whose names are known to fame, but of whom the world seldom speaks. May ours be

the race to rescue these names from almost entire oblivion, and in bronze and marble, give to them the glory they so richly deserve.

FEELING AMONG GENERALS IN THE REVOLUTIONARY WAR FOR COLORED SOLDIERS.—General Lafayette said in a letter to Colonel Clarkson: "I would never have drawn my sword in the cause of America, if I could have been convinced that thereby I was founding a land of slavery." On his visit to America in 1825, he desired to see the Negro soldiers who fought with him for the liberties of America. He himself, wanting to put in practice his anti-slavery ideas, bought a plantation in French Guiana, and gradually freed slaves by giving them one day a week, collecting the weapons, etc., used in their punishment, and burned them as a protest against the institution.

Kosciusko expressed sorrow that the colored soldiers of the Revolution were not to be freed, and left \$20,000 in the hands of Thomas Jefferson to be used in educating colored children. General George Washington set his own slaves free by his last will and testament, and many others did likewise. The Northern colonies generally freed the slaves who fought in the Revolution. Virginia passed an act in 1783 emancipating all slaves who fought on the American side in the War of the Revolution. Many individual slaves were emancipated by special acts of the legislatures.

REWARDS OF THE HEROES OF THE REVOLUTION.—Monuments innumerable have been erected to white soldiers who fought in the Revolution. Only a few kind words have been said for the colored soldiers, but their monuments, in the great majority of cases, have been chains and slavery, but with

the blessed assurance that He who never slumbers nor sleeps will reward them in His own good time; for

Right is right,
As God is God,
And right the day must win,
To doubt would be disloyalty,
To falter would be sin.

But undeterred, undismayed by the results that came to him in the War of the Revolution, history finds him again ready to bear arms in defence of his country in the War of 1812.

CHAPTER V

THE NEGRO IN THE WAR OF 1812.

The cause leading up to the War of 1812 is well known to every school boy. The suppression of American sailors, claiming them as British subjects was the immediate cause leading up to the second war between this country and the mother country, England. Strange to relate, of the three persons taken from the Chesapeake, as English subjects, one Negro was found in the party. Free Negroes were freely enlisted in the war, though slaves were not allowed to do so. Four hundred Negroes are recorded as fighting in the Battle of New Orleans, and a Negro is said to have suggested the idea of defence by means of bales of cotton, having learned it in Africa. Mr. D. Lee Child gives a manuscript to prove this fact: One-fifth of the marines were Negroes, and Commander Shaler says: "My officers conducted themselves in a way that would have done honor to a more permanent service. The name of one of my poor fellows who was killed ought to be registered in the book of fame and remembered with reverence as long as bravery is a virtue. He was a black man by the name of John Johnson. A twenty-four-pound shot struck him in the hip and took away all of the lower part of his body. In this state the poor, brave fellow lay on the deck, and several times exclaimed to his shipmates: 'Fire away, my boys, do not haul a color down!' The other was a black man by the name of John Davis, and was struck in much the same way. He fell near me, and several times requested to be thrown overboard, saying he was only in the way of others. While America has such tars, she has little to fear from the tyrants of the ocean."

Major Jeffreys rallied the retreating Americans, and was made a general by Andrew Jackson. He lived in Nashville for the remainder of his life, respected by all. A sad occurrence marks the closing period of this brave Negro: insulted by a white ruffian in his native city, he struck him to the ground, and, notwithstanding the justice of his cause, he was sentenced to receive thirty-nine lashes, and this humiliation broke his proud heart. Jordan Noble, a veteran of the War of 1812, died at New Orleans. This Negro was also a drummer during the Mexican War, and was known far and wide in the army as the "Matchless Drummer." Many more names might be brought forward, but these will be amply sufficient to prove the Negro's case; that he was ever found on the side of his country defending her honor.

CHAPTER VI

THE NEGRO IN THE MEXICAN WAR

The part taken by the Negro in the Mexican War is necessarily very limited. There are reasons for this, which must prove entirely satisfactory to any fair-minded individual. First, the war lasted but a short time, and the remarkable victories of a handful of American soldiers over the great hordes of Mexicans, made the war, in fact, rather much of a farce. The Mexicans were so easily conquered that some of the victories of the Americans were actually ridiculous. Again, the Americans were fighting in a hostile country, and there was little need for the digging of trenches, the throwing up of embankments, and other forms of labor where the Negro had hitherto proven himself so valuable. Again, the people of the Southern States did the greater part of the fighting, and they were rather opposed to the Negro taking a more prominent part in any battle than that of waiting on his master, yet many Negro soldiers were found in this war acting as bodyguards for their masters, and in this humble capacity performed most valuable service.

The fact of the Negro's splendid record in all of the wars of his country, from the colonial period until the Mexican War, in 1845, naturally resulted in bringing about his freedom. A man, who has once been a good soldier, can never more be readily enslaved. True the Negro raised few rebellions, as has already been stated, but his helplessness and lack of leadership was, in a great measure, the cause. Obstreperous Negroes were whipped into submission, and when this did not suffice, they were sold further down South, where their restlessness would be able to do but little harm, yet the few in-

surrections recorded caused the South to be constantly under patrol. The Negro had now become an object of suspicion. Many of them had become exceedingly anxious to see slavery a thing of the past. After the Southampton Insurrection, many people of Virginia and North Carolina wished to have their slaves removed, that they might be relieved of the terrible fear, and yet there is no man living but must confess that the Providence of God was overruling events to the great good of the Negro of this country.

CHAPTER VII

WAR BETWEEN THE STATES

It is a well-known fact to every individual of any degree of intelligence that the War between the States was not started primarily for the abolition of slavery. The North and the South always had fundamental differences which operated to separate the one from the other.

FUNDAMENTAL DIFFERENCES BETWEEN THE NORTH AND THE SOUTH.—Perhaps the most prominent of these was the question of tariff. The North early in its history became an industrial center, copying the example of the mother country, imbued with the spirit of thrift and enterprise. It early began to manufacture goods for its own consumption. It is true many of these were crude, but Yankee ingenuity soon found a way, and the North early became the center of the manufacturing interest. Her productions being crude and her labor unskilled, it was naturally difficult for her to compete with England in the manufacturing industry. People in England could manufacture their goods in the mother country, send them to America and sell them at a lower price than the American manufactured article, and yet make a good profit. To be able to meet this competition the North soon clamored for a protective tariff, and having great influence upon the central government, their wishes were naturally recognized. The South, on the other hand, was a farming and agricultural center. She manufactured comparatively few goods, and was anxious to secure articles from England at the most reasonable rate. This fundamental difference between the North and the South soon engendered a feeling

of bitterness, and the question of high and low tariff assumed national importance. The North and the South always differed in their ideas of government. A large number of foreigners had immigrated to the Northern States. These, having little State interest and comparatively little State pride, soon became a menace to the new public. They had come to accumulate wealth and go back to their country to spend it on themselves; while the handy pioneers had come for religious liberty and to make for themselves a country. The North, therefore, was in favor of strong central government, while the South believed in the right of the States. This question of State rights ultimately brought on the war between the different sections of our common country. As has been said before, the question of slavery naturally entered very largely into the accentuating differences between the North and the South.

SLAVERY QUESTION.—The slaves of the North, having but little to do, were sold into the South, and thus the base of contention was changed from one section to another. The Dred Scott decision, in which Judge Taney declared "The Negro had no right which the white man was bound to respect," so stirred up the ambitions of the North that the question of the elimination of this disturbing element became simply a question of time.

CONTRIBUTING CAUSE TO THE WAR.—The influence of the Quakers, who were bitterly opposed to human slavery, the writing of "Uncle Tom's Cabin," by Harriet Beecher Stowe, together with the fiery speeches, made all over this country by Lovejoy, Douglas, Wendell Philips, Charles Sumner and others brought matters to a crisis.

FIRST GUN FIRED.—The firing on Fort Sumter by the

Confederates, under General Beauregard, was the first open act of hostility, though the sending of troops to reinforce Fort Sumter, without the consent of the State authorities of South Carolina, and contrary to the Constitution of the United States, was no doubt the contributing cause of the firing on Fort Sumter; and though the South actually began the war, the North no doubt was the cause of this open act on the part of the Confederate Government.

NOT A HISTORY OF THE WAR.—It is not the purpose of this book to give a history of the War between the States, but simply to give the part taken by the Negroes in this struggle, fraught with such stupendous consequences. The records of the War Department show that there were 178,595 Negroes engaged in the War between the States on the side of the Federals, while 6,000 were found on the Confederate side, digging trenches, driving ammunition wagons, and performing other forms of manual labor. The first suggestion for the Negro soldiers to aid in the prosecution of the war was made by General Hunter, June, 1862, and Negroes were used by him without the authority of the War Department. He claimed to have received his authority from the fact that he was instructed to "enlist all loyal persons on the side of the Union," and he, believing the Negro to be the only loyal men of the Union in the South, took upon himself to enlist them in the service of the country. These Negroes, who were used on the Southern side as cooks, bodyguards, drivers, etc., were highly spoken of by Southern commanders. The South felt called upon to use them in self-defence; for as a Negro puts it, "Massa watch Yankee, Nigger go; Massa watch Nigger, Yankee come." When President Lincoln called for 75,000 troops to suppress the "rebellion" in

the South, too strong for the ordinary army, it was understood that "no Negroes need apply." McClellan agreed to this proposition, and

"McClellan came to Richmond,
Some fifty thousand strong,
To keep back the niggers;
The Union he would save.
McClellan was defeated,
With the Union men so brave,
And wanted all the help
From the colored volunteers."

General Phelps advocated the enlistment of Negro soldiers. It was at that time opposed by General Butler, who finally became one of the strongest advocates for their enlistment. Finally, Congress authorized it when the Union men saw what good use the South was making of them.

NEGROES IN THE NAVY.—In the navy it was entirely different. Here Negroes were readily accepted, and large numbers were found in this branch of the service.

THE FIRST OFFICIAL AUTHORITY.—The first official authority was issued by General Rufus Saxton, with the understanding that there was to be a discrimination in the pay of the Negro soldiers, who were to receive \$10 per month, while the whites received \$13. In Massachusetts the pay was even lower. The Fifty-Fourth Massachusetts Regiment refused to receive the \$7 per month offered them, and the authorities were forced to pay them the same as whites.

COMMANDERS OF NEGRO SOLDIERS.—General Banks declared, "It gives me pleasure to say they answered every expectation; their conduct was heroic." Colonel Shaw commanded the

First Colored Regiment organized in the North, the Fifty-fourth Massachusetts, and is loud in praise of their courage and patriotism. General Smith said, "The hardest fighting in the battle was done by the Negro soldiers," and he went over personally to thank them. Adjutant-General Thomas paid them a high compliment in his report to the War Department. General S. C. Armstrong, the great founder of the Hampton Normal School, speaks of their quick response to good treatment, tidiness, and devotion to duty. He speaks of their dash and daring in battle and their ambition to improve themselves. That splendid institution, the Hampton Normal and Agricultural Institute, is, no doubt, the result of the favorable impression made upon that great and good man by the colored troops whom he commanded for two and one-half years.

BATTLES IN WHICH THE NEGROES WERE ENGAGED AND HEROES OF THE WAR.—Port Hudson, May 27, 1863, Captain Callioux, a brave Negro, was killed, and Sergeant Anselmas Planiacois said to Colonel Nelson, "I will bring back these colors in honor, or report to God the reason why," and he fell, grasping the staff. Corporal Heath took it up, a musket ball pierced his body, and he fell across the body of Planiancois.

MILIKEN'S BEND, JUNE 16, 1863.—In this battle no quarter was to be given to the Negro, and in this furious charge 1,000 were killed and 500 wounded. The Negroes felt themselves on trial and did their best to prove their worthiness.

FORT WAGNER, CHARLESTON, S. C.—It was in this great battle that the famous words were spoken by Sergeant Carney as he came bleeding to the tents, "Boys, the old flag never touched the ground."

FORT PILLOW.—In this battle 557 Federals were killed, 262 being colored. They made a stout resistance, but were defeated by overwhelming numbers.

BATTLE OF THE CRATER, AT PETERSBURG.—In this battle what little success can be attributed to the Union Army, after their fatal blunder, was no doubt due to the heroism of the Negro soldiers, commanded by General Burnside. These Negroes were driven into the burning crater to fearful slaughter, after the white soldiers had refused to advance.

RODMAN'S POINT.—It was here these words were used by a Negro soldier when the danger point was to be attacked, and death was staring in the face the one who had volunteered to do it, "somebody has got to do it, might as well be me."

So, while it may be claimed by the soldiers of the North that they gave to us the blessed boon of emancipation, yet we think it can be justly claimed that the Negro, by his valor, wrought out his own salvation.

CHAPTER VIII

RESUME OF THE WAR AND EMANCIPATION OF THE NEGRO

Forty and six years have passed away since the surrender of General Lee at Appomattox Courthouse, and the real emancipation of the Negroes of this country. Sufficient time has elapsed for us to look dispassionately at the war and philosophically at its result. Both the North and the South now see clearly that Negro slavery was a curse to both sections of the country, and that emancipation was the very best thing that could possibly have happened, both for the Negro and for the white man. While emancipation has not brought to the Negro all the things of which he so fondly dreamed, it has at least taught him this fact, that "one who would be free himself must strike the blow," and that real emancipation is not merely the throwing off of shackles which bind a physical form, but those which bind the mind and heart. He is slowly, but surely, reaching out for this new emancipation, and the results of his efforts are, to say the least, exceedingly encouraging.

SELF-HELP THE BEST.—The best help which a man can receive in all this world is an opportunity to help himself. Racial growth, like individual growth, must ultimately be the result of self-effort. Emancipation opened to the Negro an opportunity for self-development, and it remains for him to make the most of the opportunity.

THE WAR NOT STARTED TO FREE THE SLAVES.—A few years ago, practically all of the Negroes of this country, and a very large per cent of the white people, labored under the mistaken impression that the War between the States was started

for the purpose of freeing the slaves. Comparatively few intelligent men and women of the Negro race believe this statement to-day. As has been said in another place, it was the fundamental differences between the North and the South, the difficulty of communication between the two sections, the question of tariff or free trade that really brought on the war. Of course slavery was the contributing cause, but by no means the real cause.

MR. LINCOLN'S INAUGURAL ADDRESS.—Mr. Lincoln, in his inaugural address, stated distinctly and positively that "he had no purpose, inclination nor right to interfere with the institution of slavery." He believed that the Union was older than the States, and himself declared, "He was willing to save the Union with or without slavery."

CALL FOR TROOPS.—In his call for troops he used these words: "To suppress combinations in the seceding States too powerful for the law to contend with." At the beginning of the war, great masses of people of the North had no conception that the war would last more than ninety days. They believed the South could be overpowered easily and forced back into the Union, but the taking from the South of her slaves was only the dream of the abolitionists. As the war progressed and purely as a war measure, Mr. Lincoln issued his Emancipation Proclamation.

EMANCIPATION PROCLAMATION.—It will be seen that the proclamation itself was inadequate to accomplish real emancipation. It was done to encourage the abolition party at the North and to win recruits for the Northern army. It was effective in some parts of the country and not in others. It was effective even in some parts of a State and not in others: Thus the Negroes of Richmond were free, while those of



Norfolk, Berkley, Accomac, Northampton County, Elizabeth City, York, Princess Anne and the City of Portsmouth, were still slaves. September, 1862, after the Battle of Sharpesburg or Antietam, President Lincoln notified the Confederacy that unless they returned to the Union in one hundred days, he would declare their slaves forever free. It can be seen from this very statement that had the South returned to the Union in the prescribed one hundred days, they could have returned with their slaves, the war would have ended and the Negro yet a slave.

THE TEXT OF THE PROCLAMATION.—The South having paid no attention to Mr. Lincoln's threat, he, on January 1, 1863, issued the following proclamation:

"Whereas, on the 22d of September, in the year of our Lord, one thousand, eight hundred and sixty-three, a proclamation was issued by the President of the United States, containing, among other things, the following, to-wit:

"That, on the first day of January, in the year of our Lord, one thousand, eight hundred and sixty-three, all persons held as slaves within any State or any designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, henceforward, and forever, free; and the Executive Government of the United States, including the military and naval force thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any effort they may make for their actual freedom; that the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people therein respectively shall then be in rebellion against the United States; and the fact that any State or people thereof shall on that day be in good faith represented in Congress of the United States by members chosen thereto, at elections wherein the majority of the qualified voters of such States shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that

such State and the people thereof are not then in rebellion against the United States.

"Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested, as Commander-in-Chief of the Army and Navy of the United States in times of actual rebellion against the authorities and Government of the United States, and as a fit and necessary war measure for suppressing this rebellion, do on this, the first day of January, in the year of our Lord, one thousand, eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days from the date of the first above-mentioned order, designate as the States and parts of States wherein the people thereof, respectively, are this day in rebellion against the United States. The following, to-wit:

"Arkansas, Texas, Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina and Virginia.

"Louisiana (except the parishes of Plaquemines, St. Mary, Jefferson, St. John, St. Charles, St. James, Ascension, Assumption, Terre Bonne, Lafourche, St. Bernard, St. Martin, and Orleans, including the City of New Orleans), Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Anne, and Norfolk, including the cities of Norfolk and Portsmouth, which excepted parts are for the present left as if this proclamation were not made.

"And by virtue of the power for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States and parts of States are, and henceforward shall be, FREE; and the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of such persons.

"And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them, that, in all cases where allowed, they labor faithfully for reasonable wages.

"And I further declare and make known, that such persons, if in

suitable condition, will be received into the armed service of the United States, to garrison forts, position, stations, and other places, and to man vessels of all sorts in said service. And upon this, sincerely believed to be an act of justice warranted by the Constitution, and upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God.

"In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

"Done at the City of Washington, this first day of January, in the year of our Lord, one thousand, eight hundred and sixty-three, and of the independence of the United States of America the eighty-seventh.

(Signed.) "ABRAHAM LINCOLN."

THE EFFECT OF THE PROCLAMATION.—It can be seen that the proclamation was effective only where the Federal troops were in power, and "had no further authority than that which the President held as Commander-in-Chief of the military forces of the United States."

THE HAMPTON ROADS CONFERENCE.—In further substantiation of the position taken, we would quote from the Hampton Roads Conference, which conference was held on February 3, 1865. It was informal in its nature and yet it might have been fraught with great consequence. There were present at this conference President Lincoln himself, Secretary Sewell, representing the United States Government; Vice-President, Alexander H. Stevens; Mr. Hunter, of Virginia; Judge Campbell, representing the Confederacy. Mr. Lincoln would hear of no condition save the immediate return of the Southern States to the Union. He then declared his purpose to save the Union with or without slavery. The Southern commissioners insisted upon full recognition of the Southern Confederacy. It can be seen that these two factions could never have been reconciled and the Hampton Roads Conference terminated without results.

THE SOUTH AGAINST SLAVERY.—It can be proven beyond the shadow of a doubt that the best minds of the South have always been opposed to human slavery. Mr. Jefferson proposed gradual emancipation of the slaves, but full emancipation would certainly have come in time. A knowledge of political economy, a thorough inculcation of the principles of Christian religion would have brought about the results ultimately, but God saw fit to bring it by means of blood and carnage, and it is not for us to question inscrutable wisdom.

GRADUAL EMANCIPATION.—Had a system of gradual emancipation been adopted by Congress, paying the Southern planters for their slaves, which frequently constituted the bulk of their fortune, and giving the slaves themselves something upon which to start the struggle for existence, the results, to our finite minds, might have been better. Much of the bitterness engendered by wholesale abolition might possibly have been averted, and much of the suffering, incident thereto, avoided. Be this as it may, freedom is here. We have done well; we pray to do better.

SOUTH THE NEGRO'S HOME.—The South is in every way the best home for the Negro of all places in all this world. No race has made the progress he has made in the short space of time. While the prejudice of the South and its hard and exacting laws may be conceded, yet when everything has been considered, the Negro has made more rapid progress here than in any other part of the country; not simply on account of his superior numerical strength, but his very hardships have proven stepping-stones, and it is an undeniable truth that the honest, self-respecting, industrious and frugal Negro can always find a white hand in our Southland stretched out to help him to higher and better things. Let us make the best

of our opportunities, cease croaking and grumbling, make friends of the people by whom we are surrounded, be loyal and true to our Southland, and be determined, in the words of Booker T. Washington, "to let down our buckets where we are."

CHAPTER IX

THE NEGRO IN SPANISH-AMERICAN WAR

In the Colonial War the Negro fought as a matter of force; in the wars of 1776 and 1812 as a matter of convenience; in the War between the States he secured his own liberty, but the question was still open as to whether the Negro could be made to fight from pure patriotism. God gave him a chance to answer that question in the War with Spain.

The Cuban insurrection, which began in 1898, developed some great Negro fighters. Flor Crombet, Quintin Baudeau, Antonio Maceo may be numbered among these men, and perhaps the most wonderful of all is the last, who was so really a patriot that no amount of money was able to bribe him and no flattery or cajolery move him from his purpose to fight for the independence of his native land. When the war broke out between this country and Spain, the Twenty-fourth United States Regiment, which had been engaged in maintaining peace in the West, were the first troops to be ordered to the front.

NINTH AND TENTH CAVALRY.—The part played in the War with Spain by the Ninth and Tenth Cavalry is too well known to require more than a passing notice. Every man seemed to have been absolutely without fear. It has been said that the Spaniards hated to fight against Negroes, because they did not seem to know when they had been beaten. The Twenty-fourth Infantry nursed successfully yellow fever patients, and proved themselves invaluable in many ways, and even Colonel Roosevelt declared "he never expected to have, nor wished to have, better men beside him in battle."

SOME HEROES OF THE SPANISH-AMERICAN WAR.—General Jordan was on Dewey's Flag Ship, the *Olympia*; 3,000 regulars were in the Philippines, and colored officers were raised to colonel; Colonel Young, of North Carolina, being deserving of special recognition.

SIXTH VIRGINIA REGIMENT.—Major J. B. Johnson, of this regiment, has submitted an account of this regiment, which will be found appended to this volume.

Charge of San Juan Hill, July 1, 1898, has served to shed everlasting lustre upon the Negro troops, being told in song and story, and will be told as long as men love patriotism and deeds of valor can call forth the enthusiasm of the human heart.

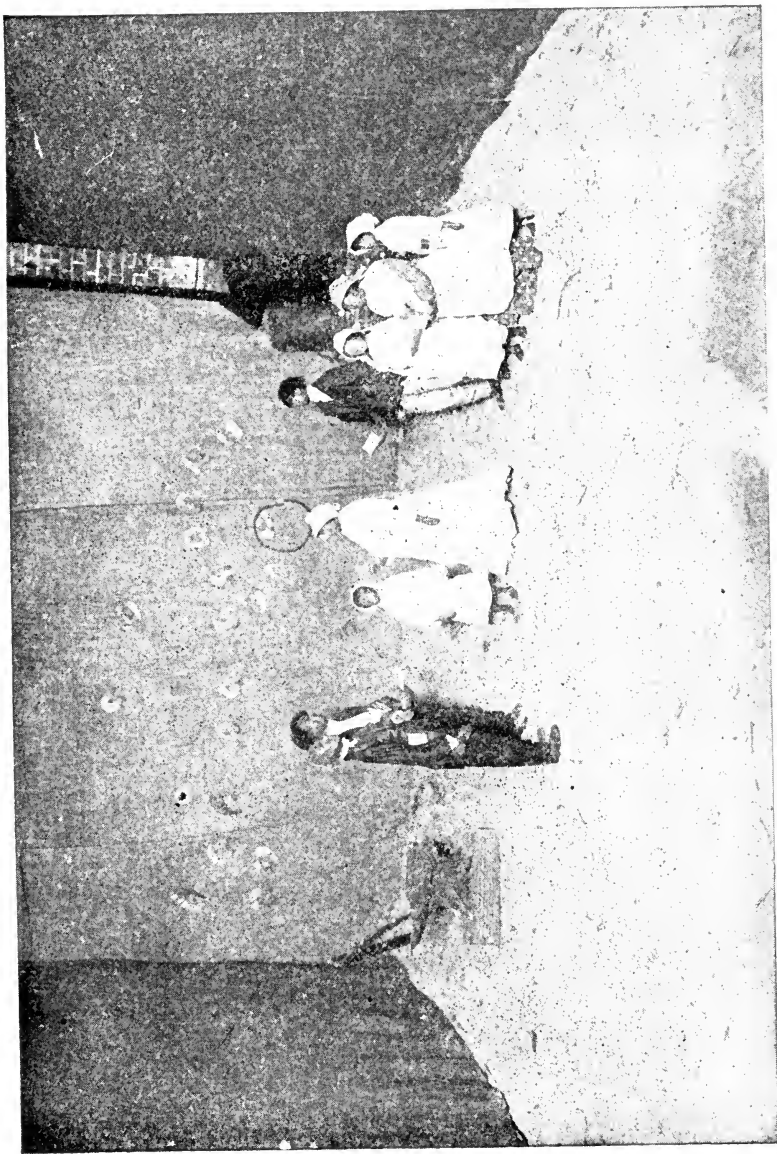
WHAT THIS TEACHES.—The splendid history of the Negroes in the great wars of our country should impress upon the minds of the boys and girls of the race that courage and fidelity, like all the other higher virtues, know no color; that he has a right to live, to acquire, to prosper in the country for which his fathers fought; that we must love the old flag, our country's flag, the flag for which our fathers died. And as our hearts go up in pride for the magnificent progress made along every line, let us remember that we have a part in this country and have a right to feel proud of all of her noble achievements.

CHAPTER X

RELIGION

RELIGIOUS ADVANCEMENT.—No people can rise higher than their religion. According as his ideals of God are lofty or base, so must that race or individual be. The gods of the heathen were licentious and cruel, and the people were like them. The Scripture says: "They that made them are like unto them." Each race has contributed something to the Christian religion. The Jews preserved the idea of one God, and gave to religion Ethics, the Ten Commandments and the Sermon on the Mount; the Greeks contributed philosophy; the Romans polity; the Teutons liberty and breadth of thought; the Anglo-Saxon, enterprise; and the Negro, emotion. Burke says: "Religion to have any force upon men's understanding, indeed to exist at all, must be supposed paramount to law and independent for its subsistence upon any human institution." What Burke, the great English political philosopher, found out by reason, the Negro learned by intuition. His faith rose above the law that fixed his hard condition and held him there above ecclesiastical juggling, to justify slavery by the Word of God. Emotion is the vital moving principle of religion. The Negro stands as a monument of patient faithfulness to humble duty.

HIS RELIGIOUS IDEALS.—Perhaps the most wonderful thing about the Negro's religion is that he accepted without question the God of his oppressors, and became in any sense of that word a Christian. It was a religion without the Bible. Snatches of Scripture, native superstition, coupled with a vivid imagi-



ORGANIZING A CHURCH IN A BLACKSMITH SHOP
[From Plaster Model of Historical Tableaux]

nation, constituted the sum total of his religion of the past, and yet it was the best he knew.

INFIDELITY AND ATHEISM.—Infidelity and atheism are unknown things, as a rule, to the Negro of the past. Some may say it was on account of his lack of power to think. Be this as it may, it stands as an everlasting tribute to him that even to-day agnosticism and free thought play no part in his onward progress. A firm reliance on God's justice, though long delayed, was one of the leading characteristics of the race. He prayed and accepted his freedom and never lost this hope, though any other race would have lost it. The Jews had at least the history of the past to think on while in Egypt and Babylon, and yet they were constantly being called by the prophets of God to a renewal of their faith in His Providence. The Negro dealt in imagery and figures, and in his prayer to-day we hear such expressions as "ride on the wings of the wind," "Cluck unto Zion and bid her rise from her dust and ashes," "We came down on our sin buckling cane," and other equally figurative, and, in fact, beautiful expressions. He likes the books of Daniel, Ezekiel and the Revelations.

EXPERIENCE OF GRACE.—People have often wondered what the Negro means by experience of grace, and yet there is no mystery about it. The Bible being to him a sealed book, he turned directly to God himself, and God in his tender mercy, dealt with him miraculously. Dreams and visions to him were forms of reality. He imagined he heard voices, being a race of intense religious emotions, and from a psychological point of view, he came readily to believe in strange things and made them a part of his religion.

GETTING HAPPY.—The getting happy of the Negroes simply meant the lack of the power of control. Being emotional

rather than stoical, he easily gave way to his feelings, and getting happy was the natural result. True, there is about this sometimes a certain form of hypocrisy, but as a rule, it is simply the result of the lack of control.

RELIGION AND ETHICS.—His religion frequently failed to have an ethical foundation, but this was caused more by ignorance than by depravity, and yet the example set by others around him, who sometimes prayed fervently on Sunday and whipped most inhumanely on Monday, was the contributing cause to this peculiar condition. Yet it was frequently genuine, and Bishop Haygood says: "I know that the religious life of the colored people in the days of slavery was not what it ought to have been, yet among them could be found the holiest of men and women."

GREAT PREACHERS.—It would seem strange that a race so ignorant could produce great preachers, yet such was undoubtedly the case. Harry Hosier, "Black Harry," the traveling servant of Bishop Asbury, was a more popular preacher than the Bishop himself. Dr. Rush pronounces him "the greatest orator in America," although he could neither read nor write. Rev. Richard Wells; Rev. John Jasper, of the "Sun Do Move" fame; Rev. James H. Holmes, the beloved pastor of the First Baptist Church of Richmond; Rev. Thornton, of the City of Phoebus, Va., along with hundreds of others whose names are too numerous to mention, were great preachers and leaders among their people and did magnificent work for the uplift of the Negroes.

HIS PRESENT RELIGIOUS STATUS.—We must acknowledge that even at present his religious ideals are defective. His notions of church discipline are crude. He is frequently more happy "turning out" than taking in the lambs to the

fold. Sometimes he puts more stress on sound than on sense, and even among the comparatively enlightened, more attention is paid to signs, visions and human imagination than to the power of the Word of God. He frequently thinks more of the past experiences than of present life and character. He very often has a wrong conception of truth and is more often emotional than ethical. His religion frequently has in it a strain of superstitions, yet heaven, hell and judgment are to him stern realities. He believes all the Bible. The stories of Jonah, Daniel, and the Three Hebrew Children, furnish no stumbling blocks to his religious faith.

ELEMENTS OF HOPE.—He is quick to respond to whatever appeals to his sympathies, ready to help another in times of distress, and comparatively few Negroes furnish inmates for poorhouses and eleemosynary institutions. Is this not the spirit of the Christ, who has said: "Pure religion and undefiled before God and the Father is this, to visit the widows and orphans in their affliction, and to keep yourselves unspotted from the world." He is but yet a little child, and yet this childish faith is sweet and beautiful, and he who spake as never a man spake, said: "Except ye become as a little child ye shall not see the Kingdom of God."

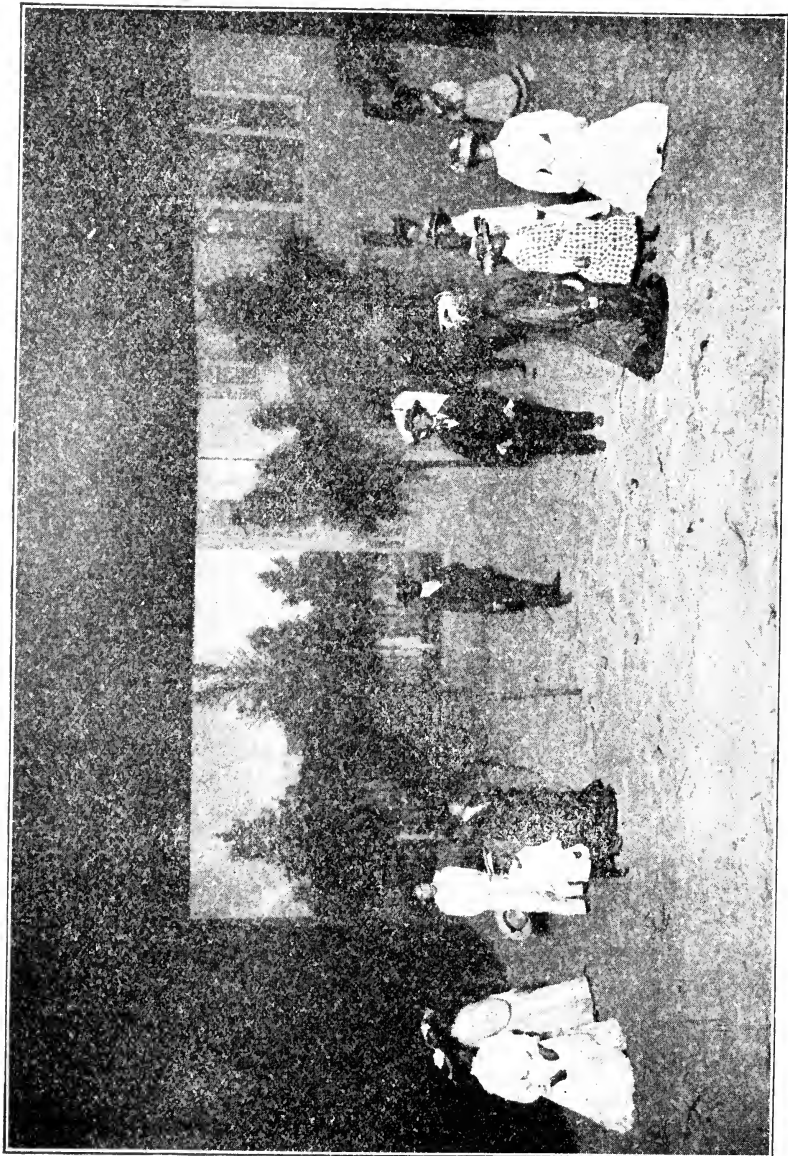
POSSIBILITIES OF GROWTH.—His emotional nature is highly developed. To move men we must first reach their feelings. Mark Anthony, in his great oration over the dead body of Caesar, moved the Roman populace by his appeal to their feelings when he uncovered the corpse and showed them Caesar's gaping wounds. Patrick Henry, the magnificent orator of Virginia, stirred up the people when he appealed to their emotions by saying: "I know not what course others may take, but as for me, give me liberty or give me death."

Feeling, being developed, brings conviction; conviction brings action. Physical excitement is fast passing away and self-control is taking its place, and among Negroes everywhere can be found churches where the worship is beautiful and inspiring. The sermons are logical and eloquent, with worshippers as fervent and devoted as can be found among the proud Anglo-Saxon.

BENEVOLENCE.—In proportion to his means, no race can excel him in benevolence. Forty million dollars in church property, hospitals, asylums, infirmaries and eleemosynary institutions are evidences of that fact.

SOME BENEVOLENT INSTITUTIONS.—Among the most prominent may be named the Provident Hospital, in Chicago; the Woman's Central League and the Richmond Hospital, in the City of Richmond; Fred Douglas Hospital, in Philadelphia, Pa.; the Hale Infirmary, in Montgomery, Ala.; Mrs. Watts' Orphanage, Covington, Ga., given by Mrs. Diana Pace Watts, who toiled almost single-handed to accomplish her design; the Tent's Old Folks' Home, at Hampton, Va.; the Old Folks' Home of the Richmond Charitable Union; the Old Folks' Home of the Grand Fountain, United Order of True Reformers; the Rescue Home, in Chicago; the Amanda Smith Industrial Home, also in Chicago; and the Young Women's Protective League, of Indianapolis, Ind., headed by the famous Miss Daysie Dean Walker, are but a few that might be named.

OTHER FORMS OF RELIGIOUS ACTIVITY.—The National Baptist Convention, the Lott Carey Convention, to say nothing of the great A. M. E. Church, are engaged in doing splendid missionary work in Middle Drift, S. A., Brazil and the Islands of the sea. Out of a population (1900) of 9,312,585, more



than 3,000,000 are communicants of the Church, which means that one-third of the whole race is actually connected with the Church of God, to say nothing of the "Secret Disciples."

SOME RELIGIOUS CHARACTERISTICS.—Love for music, the one thing that brings man nearest to God, forgiveness, patience and love are the religious characteristics which are destined in the future to put the Negro in the front rank in religious life.

Let others hate, we will teach our children love,
Let others fight, we will teach endure the wrong,
No cowards we, our teachings from above;
When weak in hate, then only are we strong.

—*Davis.*

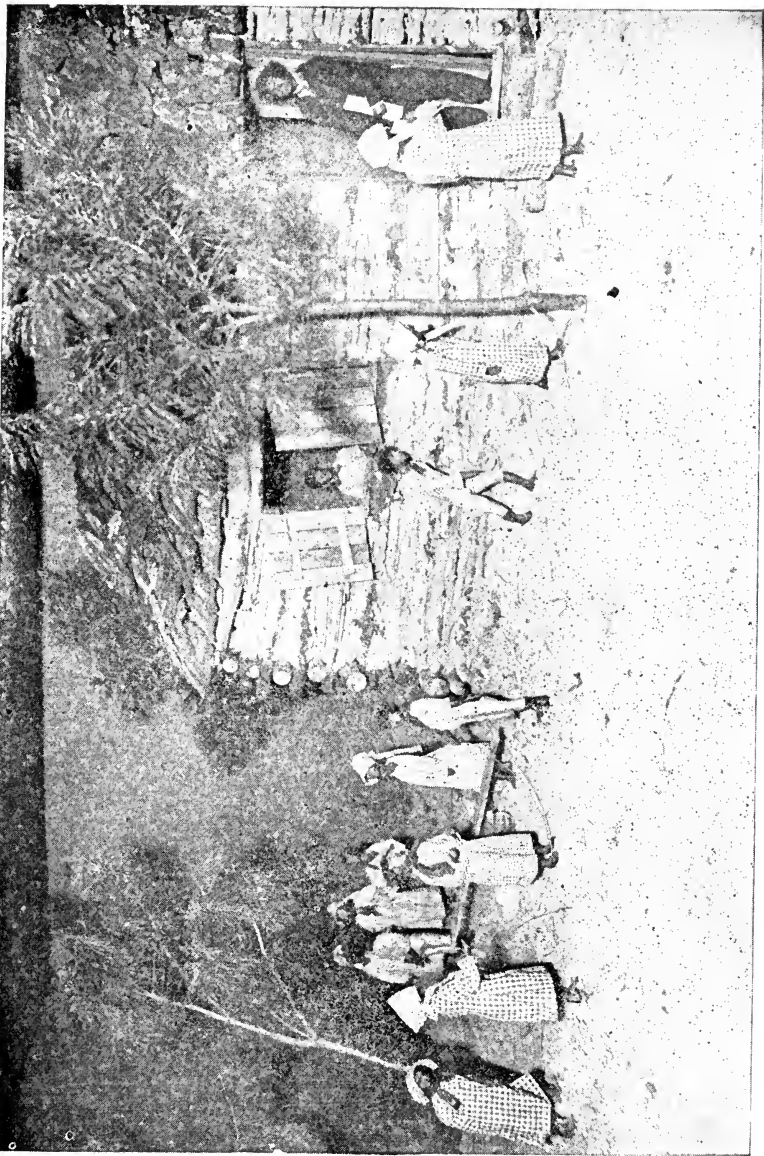
CHAPTER XI

EDUCATION

Garfield says: "Next in importance to freedom and justice is popular education, without which neither justice nor freedom can be permanently maintained."

EDUCATION OF THE PAST.—There was practically no education in the past. The law of the land wrote him down as a chattel. In many States it was actually a crime to teach a Negro to read. Ignorance was an absolute necessity to human slavery. True, young Negroes sometimes "picked up something" from their young masters as they carried them to and from the school-house, and some Negroes were taught in the South by the noble-hearted Southern mistresses. Some went to school in the North, but a proposed college in New Haven was strenuously objected to by the people of the conservative State of Connecticut.

THE END OF EDUCATION.—The end of education is to prepare men for usefulness in life. That the Negro has the power to acquire learning is no longer a question. The best schools of this country, from which he has graduated, holding his own with his white competitor, bear indisputable evidence of this truth. Education benefits any people, and the Negro is no exception to this rule. It improves morals and character, makes better citizens and neighbors, produces more efficient workmen and diminishes the danger of race conflict. Says Dr. Ruffner, "The Negro craves education. The civilization of the race is progressing even faster than his thoughtful friends anticipated." Yet education cannot change the Negro in a day as by a magic wand, but the element of time must enter



into his development as with all other races. Whites must be educated as well as blacks. Henry W. Grady says: "Education is the solution of the Southern problem, education is the solution of the Northern problem, education is the solution of the problem of all human advancement. Right education of the physical, mental and spiritual powers of each individual will perfect society and nothing else will do it." Christ, the great Teacher, has said, "Ye shall know the truth and the truth shall make you free."

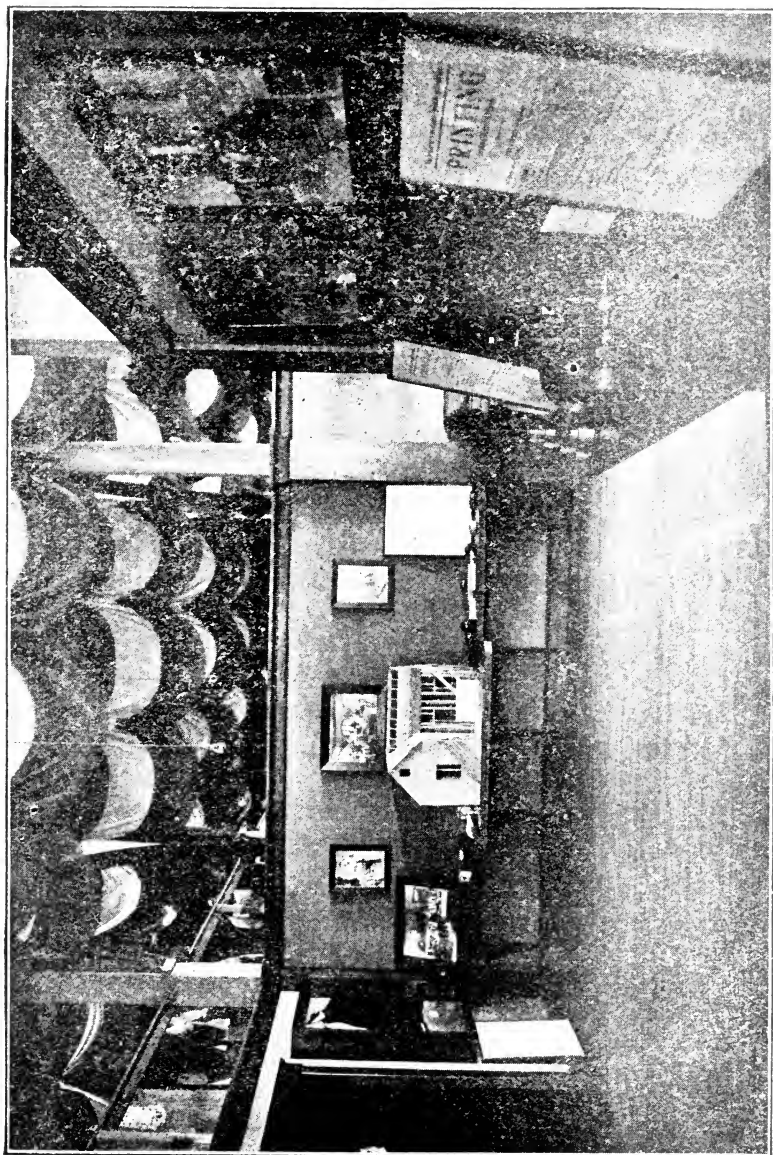
ADVANCEMENT IN NEGRO EDUCATION.—In 1891 there were fifty-two normal and industrial schools maintained by States and by religious denominations, having approximately 10,000 students; twenty-five denominational and six non-denominational colleges and universities, having 8,000 students; forty-seven for secondary education, having at least 12,000 students; twenty-five schools of theology of various denominations, with 700 students; five schools for the exclusive study of law, with 350 students; five schools for the exclusive study of medicine, with 550 students; sixteen schools receiving State and Federal aid for industrial and agricultural training, with 4,500 students, and all of these schools, with about three exceptions, are located in the former slave States.

EXPENDITURES FOR NEGRO EDUCATION.—Since 1876, the South has expended approximately \$383,000,000 for education. It is fair to presume that at least one-fourth of this was spent on Negro education. This is indeed a tremendous stride. At the close of the War between the States, the South was poor. Four years of civil war had devastated the land. Soldiers came home from the war, broken in health and in fortune, to take up again the loom of life. The children of the South were in sore need of education; their resources were



meagre, and yet, notwithstanding these drawbacks, they shared with the black children of the South the humble pittance they were able to spare from the absolute necessities for the education of their children. In addition to this the South felt naturally some resentment toward the Negro, because of his recent enfranchisement. We must not forget to think of these things when the question of the treatment of the South to the Negroes is under consideration. Let us pay our humble tribute for all that they have done and show our appreciation by noble patriotism and honest living.

HISTORY OF NEGRO EDUCATION.—September, 1861, under the guns of Fort Monroe, the first schools were opened for contrabands of war. In 1862 they were extended south to the Carolinas. In 1863 the first public schools for Louisiana were opened. General Grant called General Eaton the same year to teach the freedmen in Mississippi, and Eaton had under him at one time 770,000 people. He did a wonderful work and the colored people paid from their earnings nearly a quarter of million dollars. To this end, 1865, a Freedmen's Bureau was established by an Act of Congress, with General O. O. Howard as Commissioner. The Freedmen's Bureau was aided by the American Missionary Association, the chief body apart from the government, which now controls seventy-eight schools. The American Baptist Home Missionary Society that supports Spelman, at Atlanta; Shaw, at Raleigh; Atlanta University; and the splendid Virginia Union University, at Richmond, and many other schools in various parts of the country; the Society of Friends, which is doing a splendid work even to-day. The United Presbyterians, the Reformed Presbyterians, the United Brethren of Christ, the North West Freedmen's Aid Commission, the



HAMPTON SCHOOL EXHIBIT

National Freedmen's Aid Association, were also active in the work. The first school for colored people in Vicksburg, Mississippi, was established by the United Brethren, in the basement of a Methodist Church. It was believed that Great Britain contributed a million dollars, which was sent in money and clothes. The Peabody fund of \$2,000,000 in trusts acts with the States, and has achieved remarkable results. The John F. Slater fund of \$1,000,000, to be used exclusively for Negro education, did wonderful good, and the Negro will never be ungrateful for this great succor in his time of need.

“Until the years get old,
The stars grow cold,
And the leaves of the judgment book
unfold.”

WHAT THE NEGRO RACE HAS DONE FOR ITSELF.—In 1860 he was entirely illiterate; in 1870 he had reduced his illiteracy to 85 per cent., in 1880 to 75 per cent., in 1890 to 64 per cent., and to-day to 47 per cent. There are 6,500 studying to be teachers, 2,900 in high schools, 1,944 graduates from normal schools, 1,865 studying professions, 785 studying theology. These figures are approximate only.

WHAT THE RACE MUST LEARN.—The Negro of this country must learn the economies of home life, character and virtue, thrift and industry and skill in labor. We must remember, since the race expects to do the majority of the work of the land, that the mass of people in the meanwhile must make preparation to do that work most effectively. As unwelcome as it may sound, the world wants more cooks, housemaids, waiters, barbers, mechanics, engineers, machinists, laborers, hod-carriers than lawyers, doctors, preachers, teachers,

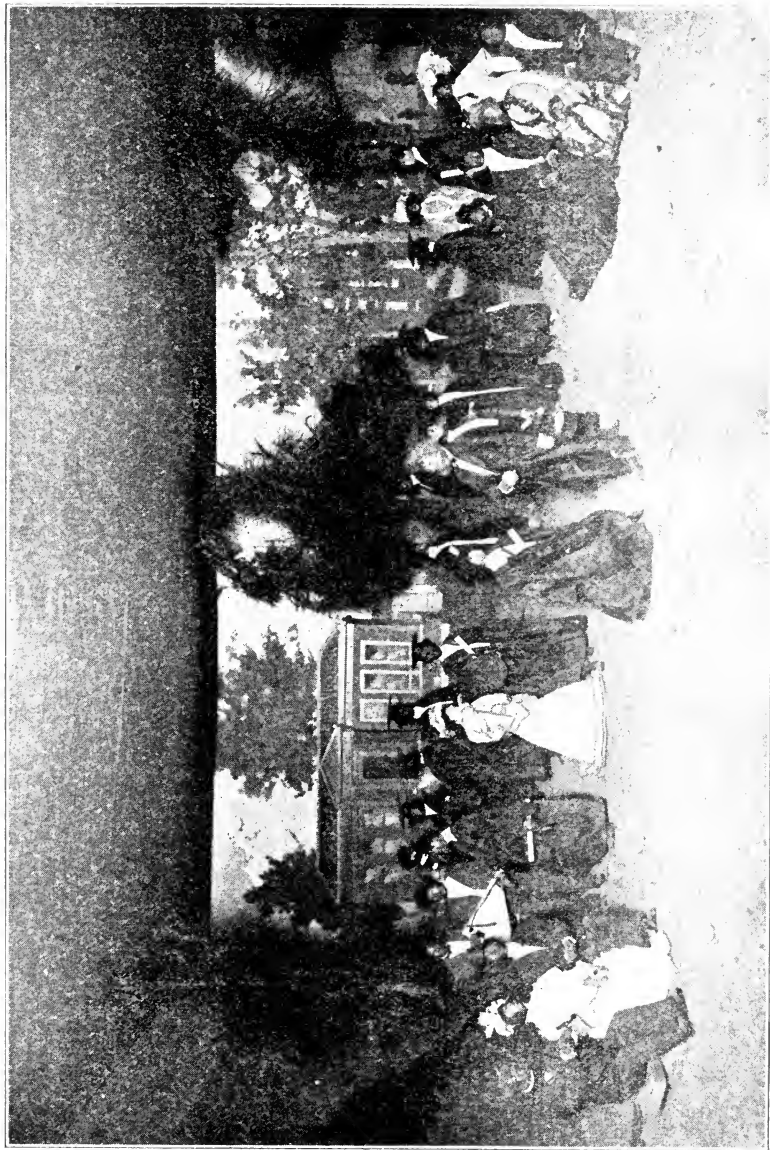
artists, and poets. There are some 30,000 teachers, which means one to every 334; one thousand lawyers, which means one to every 10,000; 2,000 doctors, or one to every 5,000; 15,000 preachers, or one to every 700, and 80,000 business men, and yet with all this, there still remains more than 7,000,000, who must make their living by the work of their hands.

WHAT KIND OF EDUCATION DOES HE NEED?—First, thoroughly trained men and women to teach the masses how to think. He needs every kind of education and every opportunity to show his capacity. Manual training alone means serfdom; without it, extinction. Men want something to eat, something to wear, and somewhere to stay. True education may teach them how best to supply these physical needs, and the other things must come afterwards; for no man can enjoy Virgil on a hungry stomach. Should we fail to do the work given to us intelligently, others will take our place. Industrial training must be given to the vast majority, and manual training to all to develop character.

ADVANTAGES OF INDUSTRIAL EDUCATION.—First, it gives respect and love for labor. The fact that a man can do something gives him moral backbone. Eighty-five per cent. of the people living in the country must make their living from the soil. It does not mean limited mental development, for agriculture means botany, geology and chemistry; carpentry means architecture and mechanical drawing. Dairying, horticulture, stock-raising and poultry-raising will give us as fine a living as medicine and law. Industrial education teaches how to work. It takes a boy from following the plow and puts him on a harvesting machine, with an umbrella over his head, and since 85 per cent. must depend upon the country

products for a living, let us do this well. It teaches truth, exactness, beauty, honesty and faith.

SOME GREAT INDUSTRIAL SCHOOLS.—Perhaps the foremost of all industrial schools in this country is the Hampton Normal and Agricultural Institute, opened in April, 1868, and chartered in 1870, by a special act of the Legislature. This school is controlled by seventeen trustees, representing different sections of the country, and six religious denominations, no one having a majority. The State contributes \$10,000 a year towards its support and appoints State curators to see to its expenditure. The object is to train youths to go and teach and lead the people. Its fundamental principle is self-support, and all students must do some work. Nothing is ever asked for a student that he can provide for himself. It costs from \$175,000 to \$250,000 a year to maintain the school. It derives its revenue from one-third of the land grant that by the Merrill Act was allowed to Virginia for the support of agricultural schools. It receives an appropriation from Congress for the 120 Indian students attending the school. It also receives some help from the Slater and Peabody funds, but its greatest support comes from its endowment fund, which is constantly increasing, and from popular subscriptions. The value of the property is about \$1,000,000. It has about sixty buildings on the grounds proper, with 150 acres of land at the Henningway Farm; both of these farms being cultivated by student labor. The enrollment is about 1,080, including those attending the Whittier School, which is practically a county school. There are over one hundred teachers, officers, assistants, etc., and almost all of these teach in the industrial department. The boys are taught farming, carpentry, house-painting, wheel-wrighting,



tailoring, harness-making, painting, shoe-making, engineering, upholstering and wood-turning, plumbing and horticulture. Girls are taught housework, laundrying, sewing, dress-making, scientific cooking, sloyd, upholstering and agriculture. There is a trade school and domestic science building, which rank among the best equipped in this country. Ninetenths of the graduates and undergraduates have done good work. Tuskegee, Calhoun, Mount Meggs, Gloucester and Kittrell are schools patterned after Hampton, and practically the result of Hampton training; most of them being presided over by Hampton graduates.

TUSKEGEE NORMAL AND INDUSTRIAL SCHOOL.—This school was opened June 14, 1881. The Alabama State Legislature appropriated \$2,000 a year for the support of a Negro school. General Armstrong recommended Booker T. Washington as a suitable person to establish such a school. This school has about the same number of buildings, teachers, etc., as Hampton, and ranks well with the mother school.

SOME OTHER SCHOOLS.—Georgia State Industrial School, established in 1891, Prof. R. R. Wright, president; Central Tennessee College, established by the Methodists; Spelman Seminary (the Negro Vassar), at Atlanta, Georgia; Fisk University, Nashville, Tennessee; Virginia Union University, Richmond, Virginia; Virginia Normal and Industrial Institute, at Petersburg, Virginia; Christiansburg Industrial Institute, at Cambria, Virginia; Joseph K. Brick Industrial School, Enfield, North Carolina; Dinwiddie Normal and Agricultural Institute, Dinwiddie, Virginia; Princess Anne Academy, at Princess Anne, Maryland; Hartshorn Memorial College, at Richmond, Virginia; Theological Seminary and Col-

lege, at Lynchburg, Virginia, and the Atlanta University, of Atlanta, Georgia, all have some of industrial training in addition to their literary course. These are but a few which go to make up the progress of the Negro, and yet the call for an education grows stronger and stronger as the years go by.

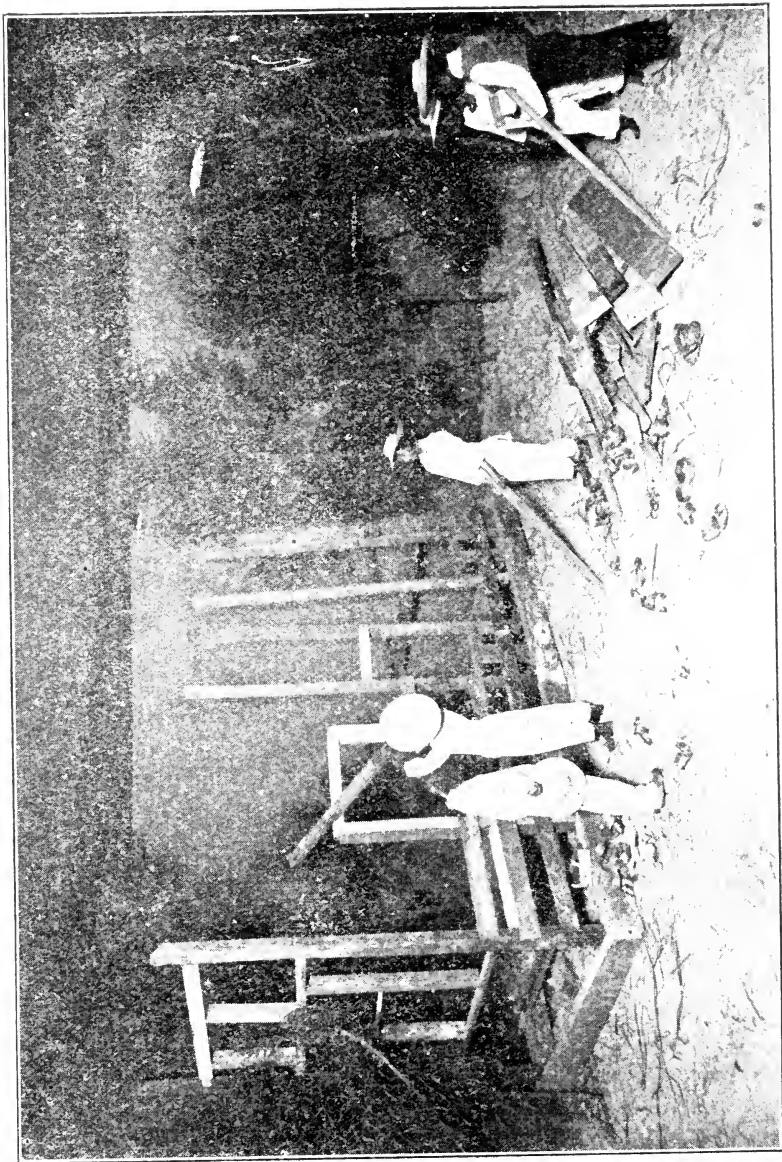
CHAPTER XII

BUSINESS AND COMMERCE

The Negro has practically just begun his business career. It is therefore necessarily in a crude condition, but this has been true of all races struggling to reach the light. Business means civilization. If there is one lesson taught more distinctly than any other by the Jamestown Exposition it is that the Negro is rapidly waking up to business.

EVERY MAN MUST WORK.—God's edict given in Eden says: "By the sweat of thy brow shall thou eat bread," and a positive injunction is, "He that will not work neither shall he eat." Idleness has in all ages been the greatest curse of all people, and the old axiom comes back with greater force: "The devil finds some mischief still for idle hands to do." The Negro is no exception to this general law, and idleness has been his curse. True, there are many idle, but it is equally true that there are many thrifty and industrious among us that are deserving of highest commendation.

NEGRO ENGAGED IN EVERY BRANCH OF INDUSTRY.—The Negro has more than \$10,000,000 invested in business in this country, of which 79 per cent. is in business with less than \$2,500 capital, showing the wide dispersion of business interests. There are few skilled mechanics, because of lack of opportunity, and no great corporations as a matter of course. Perhaps the greatest financier the race has ever produced was W. W. Browne, the founder of the great organization known as the True Reformers. His plan is exceedingly unique and is pronounced by good authorities to be admirable. It might be stated in passing that the charter was obtained by



CONTRACTORS AND BUILDERS

[From Plaster Model of Historical Tableaux]

Colonel Giles B. Jackson. His bank is based upon the broadest possible principles, and during the panic in our country it was the only bank in the city of Richmond that never refused the payment of checks. The organizers of this organization were among the best business men that the race has yet produced. The Negro has no Morgans, no Rothschilds, no Mantel Brothers, no Mark Hannas, nor Rockefellers, but every Negro started with nothing, worked himself up slowly, and by strict attention to business, and by sometimes the severest deprivation, attained to his present height.

REPORT OF A. F. HILYER, U. S. COMMISSIONER TO PARIS EXPOSITION, 1900.—Mr. Hilyer reports that he visited 143 business places, with capital ranging from \$500 to a bank, whose daily balance was \$82,000. He perhaps visited many of the best and also many of the smaller ones. There was not a single city visited by him where he did not have something to report. He found 2,020 Negroes in business. First, barbers; second, caterers; third, small grocers; fourth, cook shops; fifth, butchers. Nearly every Southern city could boast of its Negro drug-store. He also visited three book and tract publishing houses, one whose plant was valued at \$45,000. He also reports 200 newspapers, three magazines and one paper (*Richmond Planet*) with a capital invested of \$10,000 and 5,000 subscribers. Washington could show 1,302 colored proprietors, capital invested \$700,000, doing \$2,000,000 worth of business yearly, with 3,030 persons employed.

REPORT OF THE ATLANTA CONFERENCE, ATLANTA, GEORGIA, 1906.—The Conference reports Negroes as carrying on every kind of business, sometimes in a similar way that other races can boast of. Four-fifths of them have been established five

years, and one-fifth more than twenty years, and 67 more than thirty years, with an aggregate capital of \$5,631,137.

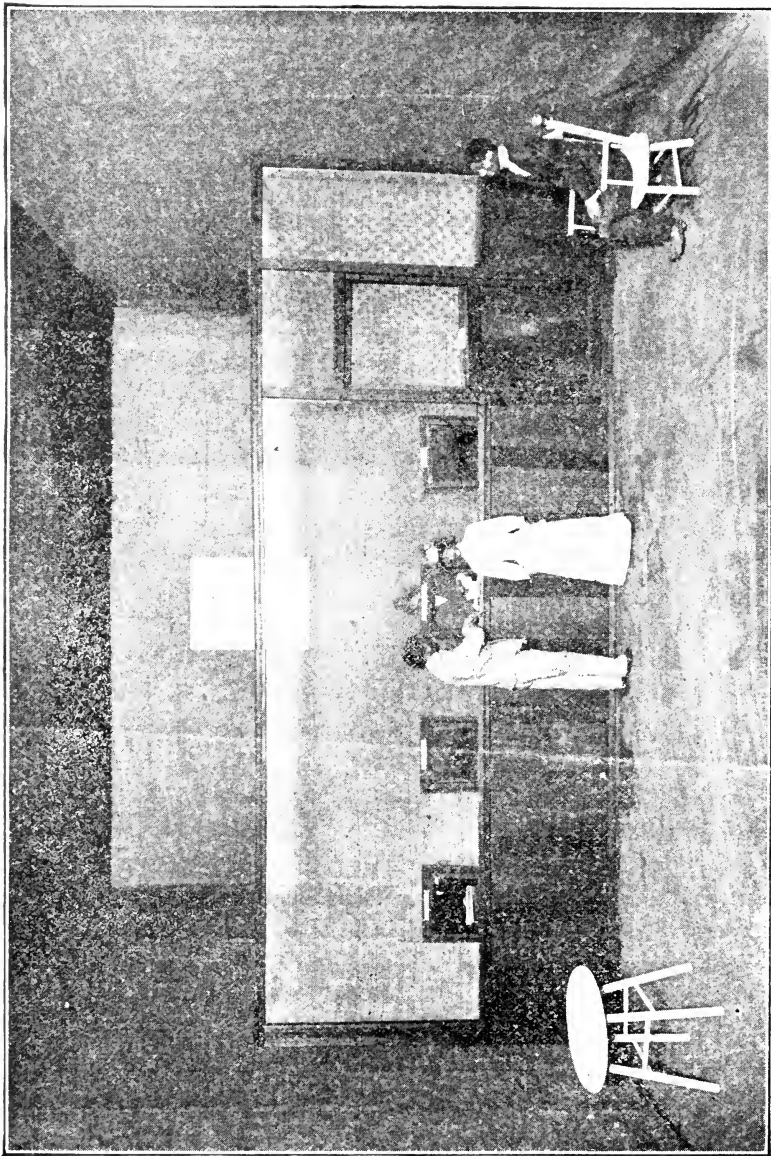
CONSPICUOUS BUSINESS ENTERPRISES AMONG NEGROES OF UNITED STATES.—We have authentic reports from fifteen building and loan associations, twenty-eight banks—four of these being in the city of Richmond—1,150 life insurance companies and sick benefit associations, several mining companies, one street railway, one foundry, one cotton mill, one silk plant, valued at \$45,000, one firm of truck gardeners, Noisette Brothers, near Charleston, S. C., who cultivate 500 acres and have carried on business for thirty years, sending several carloads of truck to market every week, and have a railroad siding built on their farm. J. H. Graves, near Kansas City, Kan., raises potatoes particularly, and has 400 acres under cultivation. He raised 7,500 bushels in 1900, sold \$25,000 worth of produce. Within a radius of 20 miles, there are 1,312 Negro farms, which are reported as doing well. C. C. Leslie, Charleston, S. C., a fish dealer, has \$30,000 invested in nets, boats, ice-houses, real estate, etc., and ships to northern markets from three to five loads of fish weekly. In Columbus, Mississippi, a Negro owns his own abattoir, kills for other butchers, and supplies the best people in the town with meat. There is also a pawn broker in Augusta, Georgia, with \$5,000 invested. A department store conducted by the Saint Lukes in the city of Richmond compares favorably with those conducted by our more favored brethren. There is another at Baltimore, of which the same can be said. The largest drug-store is owned by a colored physician in Anniston, Alabama, another is also found in Winston-Salem, North Carolina. There are four in Richmond, one in Staunton, one in Petersburg, and many in Washington and Baltimore. A ready-made

clothing store in the city of Richmond, conducted by Major I. J. Miller, carries \$10,000 worth of stock; there is also one in Hampton and one in Newport News. There is a large shoe store in Richmond, conducted by the Capital Shoe Company, and a shoe manufacturing company, known as the Fred Douglas Shoe Company in Massachusetts. The late Samuel Harris, of Williamsburg, Virginia, conducted the largest general store east of Richmond, and died worth \$150,000. H. L. Jackson, of Blackstone, Virginia, is a merchant of no mean pretensions, while H. F. Jonathan and Thos. Smith, of Richmond, take high rank as fish merchants. Mr. Thomas Harman has made a comfortable fortune in the clothing business, while Mr. W. T. Anderson and R. R. Palmer still carry on a prosperous business. Mr. A. W. E. Bassette, of Hampton, Virginia, is the owner of Bassette's Academy, a splendid playhouse, and the only one for colored people in the city of Hampton. There is a stock-breeder of Knoxville, Tennessee, worth \$100,000, with \$50,000 invested in blooded horses. The history of Lewis, the tailor, and the late Mr. Lee, the caterer, of Boston, is well-known. A photographer in St. Paul, Minnesota, carries on a \$20,000 business. J. C. Farley and George Brown, of Richmond, are making good success in the same line. These are simply a few examples showing Negro thrift and enterprise.

OTHER THAN COMMERCIAL BUSINESS.—There are more than one thousand reputable lawyers who do a thriving business and are highly respected by the judges of the courts. D. August Straker, of Detroit; Stewart, of New York; Cobb, Terrell, Hewlett, of the District of Columbia; J. Thomas Newsome, Newport News, Virginia; J. C. Robertson, attorney for the True Reformers, and G. W. Lewis, both of Richmond,

are a few of those who might be mentioned. There are two thousand doctors skilled in their profession. Among the most prominent may be mentioned Drs. Purvis, Curtis and Williston, of Washington, D. C.; Dr. Williams, formerly chief of the Freedman's Hospital, Washington, D. C., whose surgical work has taken high rank among the great doctors of history; Dr. Wheatland, of Boston, whose practice is very extensive; H. L. Harris, J. E. Merriweather and R. E. Jones, of the city of Richmond, are pioneers in their profession in this great city for Negro progress. Space would fail us to mention the great number who are bringing things to pass, but suffice it to say that the Negro doctor is no experiment. There are some 32,000 Negro teachers; the first and foremost among these is the great Booker T. Washington, of Tuskegee Institute. Mrs. Annie M. Cooper, for many years principal in the Washington High School; Dr. W. Bruce Evans, principal of Armstrong Manual Training School; Wm. H. Council, Normal Alabama; Major R. R. Moten, commandant of Cadets, Hampton School; J. Hugo Johnston, State Normal School, at Petersburg, Virginia, and hundreds of others in various parts of the country have done their part to elevate the teaching profession among the Negroes of the country to the very highest point of efficiency. There are some 17,000 barbers, skilled in their profession. The Atlanta Conference has made a study of these lines of work performed by the Negroes of this country, which is full of intense interest.

DISADVANTAGES OF NEGROES IN BUSINESS.—Perhaps the most serious drawback to the Negroes of this country, when it comes to the matter of business, has been lack of confidence in each other. This is a serious drawback and yet not unnatural when we consider the fact that the institution of slav-



ery could do nothing to increase the respect that one Negro had for another. Again, he had had little previous business training and consequently his methods have been loose, and thus tended to destroy what little confidence there might have been. He has had little opportunity to learn in the white man's place of business. The Negro might become ever so efficient in the performance of menial duty, he might go in as janitor in any place of business conducted by members of the more fortunate race, and however efficient he might become, once a porter means for him always a porter; and when he goes out to start business for himself he can only bring to bear that which he has "picked up" by serving in his own humble capacity. The doors of large factories are practically closed against him, and yet notwithstanding these serious disadvantages he has gone into business, frequently made money, and almost invariably has been able to save some of what he has made.

WITH WHOM HE TRADES.—There is no notion so erroneous as the supposition that Negroes who go into business must trade exclusively with members of their own race, and strange as it may seem, many Negroes in business can frequently boast of having a larger white than colored trade, and some have their trade almost exclusively confined to the white race. Some of the finest barber shops kept by colored men wait on white customers exclusively, and a number of keepers of fine restaurants have a trade among the very best white people of the community. Besides these many dress-makers and seamstresses confine their labors almost exclusively to white people, even in southern communities. It may be only fair to say in passing, that the white men and women of the South have shown a most commendable spirit in their willing-

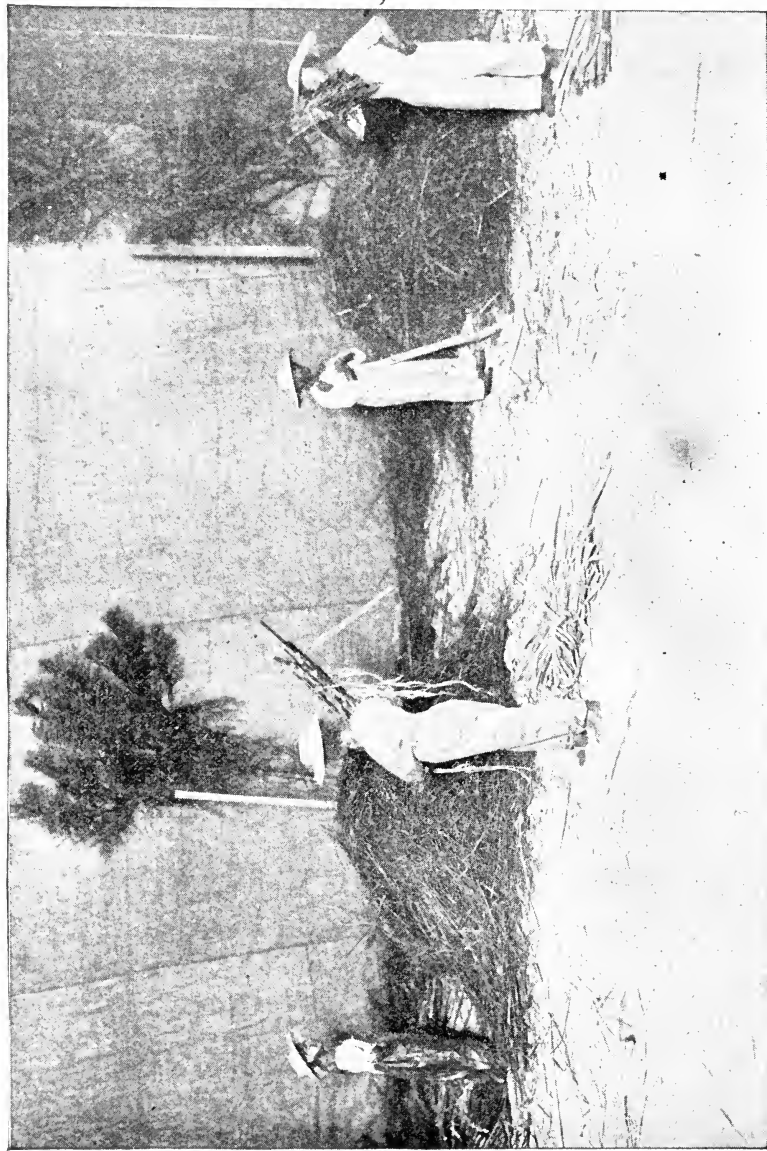
ness to help along colored men and women engaged in business.

OUR GREAT NEED.—One of the greatest needs of the race to-day is to have well conducted business colleges where young men and women may be trained in the conduct of business. We are pleased to note the constant effort being made to supply this need. Prof. T. P. Smith, of Lynchburg, Virginia, is one of the pioneers in this work, and Prof. C. E. Mitchell, a full graduate of the Boston School of Business and a remarkably capable man, turns out every year from the West Virginia Colored Institute a large number of men and women, who are thoroughly prepared to conduct business from a high business standpoint. The work that these and others are doing for the future of the business prosperity of the Negro of this country cannot be over estimated. Many high schools are also carrying a business course, and the outlook grows brighter daily. The young Negro must be taught the value of system, the necessity of absolute accuracy, truthfulness, reliability and these higher virtues, without which no real business can be done.

CHAPTER XIII

THE NEGRO AS A FARMER AND INVENTOR

It has been estimated that 90 per cent. of the inhabitants of the United States live in the rural districts. While this may not be true with regard to all races, it is absolutely true with regard to the Negro. He is indeed the Anteus, a "son of the soil." There can be no question that the Negro as a farm laborer, when it comes to really doing the work, cannot be excelled; and yet there is undoubtedly a tendency on his part to leave the farm and come to the city. The primary cause for this can be found in his social nature. He is no misanthrope, no hermit, and can only find true happiness as he comes in contact with his fellow-creatures. Lack of society in rural districts has done more to drive the social Negro to the city than any other one thing. When the community progress, in vogue in Germany and other foreign countries, shall find a foothold in America, then how to keep the Negro on the farm will no longer be a problem. This tendency to social intercourse, this inherent dislike for isolation has made him practically a failure as a farm laborer, and railroads, coal mines, stone quarries, and city streets find more attraction for him than the song of birds, the chirp of swallows, and communion with nature; for this reason the Negro as a farm laborer has been practically a failure. The meagre returns that come from tenant farming, and the constant poverty which he must meet as he attempts to farm for somebody else have had the effect of making him a failure along this line. The feeling that he must labor hour in and hour out, and at the end find himself no further advanced practically than when he began, has proven a means of discourage-



ment to him, and yet this condition is not peculiar to the Negro tenant farmer alone, for all persons of all races have shown a like result.

THE NEGRO AS A LAND OWNING FARMER.—The Negro as a land owning farmer is a success. There is no need of statistics to prove this self-evident fact. A ride through the country districts of any Southern State will clearly demonstrate this fact. In one Congressional district in Virginia alone he owns one-fifteenth of the land, containing 125,597 acres, valued at \$1,000,000. A colored planter now owns one of President Jefferson Davis' plantations in Mississippi. The Negroes own 13,000 acres in Gloucester county, Virginia, which is unencumbered, where twenty-five years ago they owned less than 100. There are 12,690,152 homes and farms in the United States, and the Negro owns 234,737. According to the census of 1900, this amount is free from all encumbrances, while 29,542 are mortgaged. One strange thing, and yet withal a very splendid one, the Negro as a rule delights to pay as he goes, and this is clearly evidenced when the census shows that 11 per cent. of the Negro farms are mortgaged, while 39 per cent. of the entire number of farms in the country are mortgaged. Agriculture is far from fascinating to him who owes every time he turns, but to him who owes no man it possesses a charm all its own.

HOW SHALL WE KEEP THE NEGRO ON THE FARM?—First, he must be made to know that all work requires labor, either physical or mental, and to labor in one place is no greater hardship than to labor in another. We must be taught that the saving of expense of living in the country counterbalances the lack of cash returns, and if he is frugal he will be able to show at the close of the year a cash balance as great as that

of a seemingly more successful neighbor in the city. The German idea of settlement or the Northern idea of smaller farms, and consequently a greater social contact, must be made to prevail in the South. The State must see to it that they give the country boy and girl better schools, more easily reached, longer terms and of a higher grade.

Farmers' Congresses and Conferences must be held constantly to emphasize the advantage of rural life and present its attractiveness in tangible form. Schools must do more thoroughly what they attempt to do, and in a limited way, teach practical agriculture as a part of their curriculum, along with horticulture, landscaping, gardening, poultry-raising and other gainful forms of employment, and crown these by creating in the heart of the country boy and girl a love for nature, and then he, who dwells "near to nature's heart," will hear her voices, listen to her pleadings, and live in her company.

THE NEGRO AS AN INVENTOR

INVENTORS' CONTRIBUTION TO CIVILIZATION.—No men have made a greater contribution to modern civilization than inventors, and America has led the van. Whitney, Franklin, Morse, Thompson, Ericson, Colt, Bell, Corliss and Edison have contributed perhaps more to the progress of the people by their inventive genius than any men of modern times, and right beside them can be placed Woods, McCoy, Purvis, Murray, Creamer and other members of the Negro race, who have also done their part. The true measure of a nation's worth is its contribution to the well-being of the world. This can be applied equally well to races, and, judging by this standard, the Negro has nothing of which to be ashamed.

UNITED STATES GOVERNMENT AND INVENTORS.—The United States Government distinguishes inventors by nations and

not by races. An Englishman and an American can find out what he has contributed of inventive genius, but a Scotchman, Irishman, and especially a Negro, is kept in the background. Only once in the records of the United States is a distinction made, and this in the case of Henry Blair, "a colored man of Maryland," who was granted a patent for a corn harvester in 1834-36. He was evidently a free man, hence this distinction. A slave could not get out a patent for the simple reason that a patent is a "contract," according to Attorney General Black, and since no Negro could make a contract he could get out no patent. A slave of Jefferson Davis invented a propellor for vessels, which was used in the Confederate navy. This fact is well known, and yet because he was a slave he could get no patent for his invention.

HOW STATISTICS OF NEGRO INVENTORS HAVE BEEN OBTAINED.—All data by which Negro inventors could be identified in the United States Patent Office has been irrevocably lost, and it is fair to presume that many inventions attributed to whites really belong to Negroes. This is particularly unfortunate at this time when the Negro needs all he can get to place to his credit. The employes of the Patent Office undertook to collect a list of Negro inventors for the Cotton States Centennial in 1884, but met with little success. Another fairly successful attempt was made in 1892 for the World's Fair, at Chicago, and another attempt was made in 1893, for the Negro Exhibit at Atlanta. But the very best results have been obtained from the attempt that was made for the Paris Exposition by United States Commissioner T. J. Calloway in 1900. Letters were addressed to hundreds of patent lawyers, manufacturing establishments, newspaper editors, and prominent men of the race, asking if they knew of and could positive-

ly identify any colored patentees that had come under their notice. One white patent lawyer made a reply that the Negro had never invented anything but lies. Notwithstanding the discouragement that was met with, 400 colored patentees were positively identified. Many more had applied to patent lawyers for assistance, but had been compelled to abandon their effort to obtain patents for lack of means.

KIND OF PATENTS AND SOME PATENTEES.—The colored patentees very naturally commenced with agricultural implements and culinary utensils, as these were the subjects with which they had most to do, and that most naturally called out their inventive genius, which gradually broadened to include nearly every possible range of subjects. Elijah McCoy, Detroit, Michigan, heads the list with twenty-eight patents, relating particularly to lubricating appliances for engineers, but covering a large variety of other subjects. Granville T. Woods, Cincinnati, Ohio, confines his inventions chiefly to electrical telegraphy, telephone, phonograph, and to telegraphing from moving trains, etc. The Bell Company uses some of his appliances. W. B. Purvis, of Philadelphia, has sixteen patents, dealing especially with paper bag machinery, but he has also a few others. F. J. Ferrell, of New York, has ten patents adapted to valves. Ex-Congressman Geo. W. Murray has eight patents on agricultural implements. William Henry Creamer has seven patents on steam traps. Mr. Matzeliger of Massachusetts, has patent for attaching soles to shoes. Mr. Joseph Lee, of Boston, patent for a kneading machine. Miss Myriam E. Benjamin, of Massachusetts, the only colored woman patentee, has a patent on gong signals, which is used in the House of Representatives. Mr. Eugene Burkis, of Chicago, has an invention for a rapid-firing gun.

Mr. Philip B. Williams, of Washington, D. C., has a patent for coupling cars. These are but a few of the inventors and inventions that can be ascribed to the Negro race, but these are sufficient to show his capacity along inventive lines, and to give reason for abundant hope.

This subject will be further elaborated upon in the report of the Executive Committee of the Jamestown Negro Exhibit.

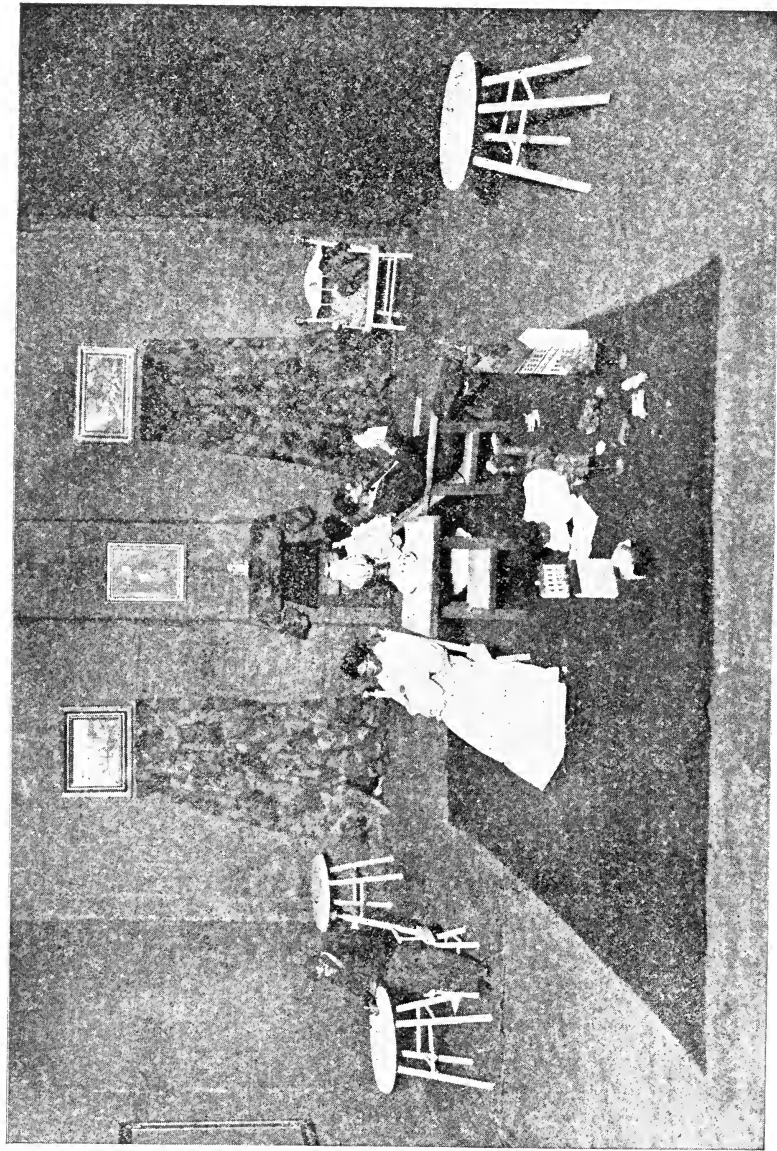
CHAPTER XIV

THE NEGRO AS A REAL ESTATE HOLDER IN VIRGINIA

Turned loose as he was on the 3d day of April, 1865, without one foot of land or one dollar with which to purchase it, in forty-three years he has accumulated and owns one twenty-eighth of all the land in Virginia. He owns one-sixteenth of all the land in Virginia east of the Blue Ridge. He owns one-twelfth of all the land in twenty-eight counties out of one hundred counties in the State. He owns one-ninth of Middlesex County, one-seventh of Hanover County, one-third of Charles City County, and he is acquiring land at the rate of about fifty-five thousand acres annually. Their real estate holdings would appear much larger, if there were added farms upon which they have contracts and are making payments, but have not received the title thereto. Upon a mathematical per capita it will be clearly shown that the colored man is largely exceeding his white brother in acquiring property, both real and personal. In order to clearly demonstrate this assertion it would be well to make calculation on this basis. Give the white race three hundred years of civilization and freedom in this country, with the aid and assistance of all other civilized nations of the globe, then put by his side the Negro with only forty-three years of freedom, turned loose entirely ignorant, and without a penny. In 1865, you could walk from the mountains to seacoast without meeting a single colored man or woman who could read or write his name, and with all other nations pointing at them with a finger of scorn upon their arrival in this country, and with the hinderances and obstacles encountered by them since

their emancipation, it will be clearly shown that the Negro has exceeded all other races in acquiring property. We do not mention these facts to the detriment of any other race, but upon investigation we find ourselves justified from statistics as proof of our assertions, and since the Negro appears to be on trial and the world is sitting in judgment upon him, the object of this writing is to produce evidence that the trial judge may render an intelligent decision on the problem now confronting the two races.

In Richmond, Virginia, the capital of the Southern Confederacy, a certain ward was set apart especially for the habitation of the colored people, namely, "Jackson Ward." The white people who live among them in this ward are there for the purpose of merchandise. Three-fourths of the real estate in this ward belongs to the colored people. It contains some of the finest residences of the colored people in the State of Virginia. In this ward is located the True Reformers' Hall, valued at over \$75,000, the True Reformers' Bank, valued at \$50,000, which does a business of a million dollars annually; both of which are owned and operated by Negroes. The Grand Fountain United Order of True Reformers, an organization, owning in its own name real estate to the amount of \$700,000, holds its annual sessions in the hall bearing its name located in this ward. This order has a membership of over 200,000, scattered throughout the country, especially where the colored people are most largely populated. The Grand Fountain United Order of True Reformers does a large insurance business, employing more than three hundred clerks, agents and messengers. In this ward the Southern Aid Insurance Company, a Negro corporation, has its headquarters, situated in a magnificent building, valued at \$25,000. It does



an immense insurance business, and owns nearly a quarter of million dollars' worth of real estate. The American Beneficial Insurance Company has its office in this ward. It does a flourishing business and employs several hundred clerks and agents. The Richmond Beneficial Insurance Company, one of the oldest companies of its kind in the State, also has its headquarters in this ward, and employs a large force. There is another insurance company in this city, but it has its headquarters on Broad Street, the United Aid Insurance Company. All four of these companies have on deposit in the State Treasury ten thousand dollars each as a guarantee and protection to its policy-holders. There is also situated in this ward the Reformers' Hotel, conducted by the Grand Fountain, United Order of True Reformers, and also the Miller Hotel, one of the largest colored hotels in the United States. This ward contains also several hundred grocery stores, among them one wholesale grocery store, conducted by the True Reformers, four large drug stores. There is a large number of residences owned by the colored people, and one not knowing would conclude that these residences are the property of rich white people; among them are the residences of R. T. Hill, cashier of the Reformers' Bank, and W. L. Taylor, Grand Worthy Master of the Grand Fountain, United Order of True Reformers. These are beautiful and commodious residences, with subjerb architectural effect. Mr. Taylor owns seven or eight other houses in this ward.

Other property holdings in the city of Richmond, as shown by a statement prepared by W. P. Burrell, Secretary of the Grand Fountain, United Order of True Reformers, whose authority cannot be disputed, are as follows:

In the city of Richmond, there are twenty-three colored

Baptist churches, one Catholic church, one Presbyterian, and one Christian. The ministers are in the main well educated and high class Christian gentlemen, and the influence of their work is seen in the daily life of the people. The value of the church property is \$225,000.

In addition to the above there are 11 colored attorneys, 83 colored barber shops, 4 colored banks, 16 blacksmiths and wheelwrights, 1 bookseller, 4 butcher firms, 1 cabinet-maker, 2 general caterers, 6 chair-caners, 1 cigar manufactory, 23 retail coal and wood dealers, 21 confectioneries and fruit dealers, 7 contracting carpenters and builders, 8 plastering firms, 6 co-operating establishments, 4 colored dentists—Drs. P. B. Ramsey and D. A. Ferguson, M. G. Ramsey and Dr. Brown, all of whom do excellent work. There are 50 dressmakers, 4 drug stores, 4 dyeing and cleaning establishments, 2 restaurants and 32 eating-houses, 1 woman's exchange, 14 fish and retail game dealers, 3 wholesale fish and game dealers, 2 florists, 11 funeral directors and embalmers. There are 13 public halls, ranging in capacity from 200 to 1,200; 3 asylums and hospitals, 1 boarding-house, with a capacity of 25; 29 hucksters, 1 jeweler and watchmaker, 1 music store, 1 junk dealer, 2 steam laundries, 8 livery stables, 1 locksmith and bell hanger, 1 manufacturers' agent, Mr. W. H. Anderson; 6 music teachers, 4 weekly newspapers, with a combined circulation of 32,000; 8 notary public, 24 trained nurses, 2 photograph galleries, 2 paperhangers, 12 physicians. The colored physicians attend three-fourths of the 43,000 colored people. There are 6 poultry dealers, 2 real estate dealers, 15 saloons-keepers, 2 schools for higher education—the Hartshorn Memorial College and Virginia Union University, with its \$300,000 plant for the education of young men. One shoe dealer, 3 burial associations, with a capital

stock of \$10,000, owning nine burial grounds. One gent's furnishing store, with a \$10,000 stock, run by I. J. Miller. One dry goods emporium, with \$10,000 worth of dry goods and millinery, run by the St. Luke's.

PROPERTY OWNED BY NEGROES IN OTHER WARDS.—As shown by a statement prepared by John H. Braxton, a colored real estate dealer of the city of Richmond.

Assessed Value of Property Owned by Colored People in the City.

WARD.	REAL ESTATE TO		Total	Personal	Total Real and Personal
	1906	1907			
Clay.....	\$ 72,043	\$ 4,835	\$ 76,878	\$ 21,890	\$ 98,768
Henry....	520,931	39,782	560,713	101,815	662,528
Monroe...	586,364	66,307	652,671	133,510	786,181
Jefferson..	74,745	4,825	79,570	28,815	108,385
Madison..	216,854	7,870	224,724	53,355	278,079
Marshall..	233,185	8,977	242,162	46,760	288,922
Lee...	240,730	24,558	265,288	85,920	351,208
	\$1,944,852	\$157,154	\$2,102,006	\$472,065	\$2,574,071

*Approximate Value of Church and Charitable Property Exempt
from Taxation.*

	Real	Personal	Total
First Baptist Church.....	\$ 35,000	\$ 6,425	\$ 41,225
Second Baptist Church.....	45,000	5,000	50,000
Ebenezer Baptist Church.....	60,000	3,000	63,000
Fourth Baptist Church.....	60,000	15,000	75,000
Fifth Baptist Church.....	10,000	700	10,700
Sixth Mt. Zion Baptist Church.....	20,000	3,500	23,500
Moore-Street Baptist Church.....	25,000	2,000	27,000
Fifth-Street Baptist Church.....	25,000	4,000	29,000
Mt. Calvary Baptist Church.....	3,000	500	3,500
Rising Mt. Zion Baptist Church.....	14,000	600	14,600
Fountain Baptist Church.....	30,000	1,000	31,000
Sharon Baptist Church.....	15,000	700	15,700
Mt. Carmel Baptist Church.....	14,600	1,200	15,800
Mt. Tabor Baptist Church.....	3,500	1,000	4,500
Mt. Olivet Baptist Church.....	900	300	1,200
River View Baptist Church.....	1,350	350	1,700
First Union Baptist Church.....	2,000	300	2,300
Trinity Baptist Church.....	500	300	800
New Baptist Church.....	4,000		4,000
Bethlehem Baptist Church.....	500	100	600
Union Level Baptist Church.....	1,200	300	1,500
Third-Street Baptist Church.....	1,800	200	2,000
Pilgrim Baptist Church.....	300	100	400
Mt. Vernon Baptist Church.....	800	200	1,000
College View Baptist Church.....	200	50	250
Third-Street A. M. E. Church.....	20,000	3,000	25,700
Third-Street A. M. E. Church parsonage, etc.....	2,700		
Asbury M. E. Church.....	6,000	1,000	7,000
Leigh-Street M. E. Church.....	10,000	900	10,900
Bethel M. E. Church.....	500	100	600
St. Philip's P. E. Church.....	10,000	1,000	11,000
First Presbyterian Church.....	8,500	1,500	10,000
St. Joseph's Catholic Church, Nunnery, Home, School, etc.....	12,000	15,000	27,000
Friends Orphan Asylum.....	5,000	500	5,500
Rd. Charitable Union (O. F. Home).....	2,500	200	2,700
Woman's C. League, T. School, and Hospital.....	40,000	5,000	45,000
Richmond Hospital.....	7,500	2,500	10,000
Y. M. C. A.....	6,000	700	6,700
	\$ 612,350	\$ 78,225	\$ 690,575
Grand Total.....	\$2,714,356	\$ 550,290	\$3,264,646

CHAPTER XV

THE NEGRO IN LITERATURE

It sounds almost ridiculous to speak of the Negro in connection with literature. The making of books is about the next best thing a race does. Books are born out of necessity often, but making of a book requires leisure, and leisure presupposes some wealth. The Negro child regards the making of a book as one of the wonders of the world. He does not know who made it, but as he goes on to read it and finds that it tells all about white people, and has nearly all pictures of white folks—unless some few Negroes are placed there in derision—he naturally thinks the white folks made them all. He should be taught as early as possible that brain is colorless; that white and black alike, have been makers of books.

THE NEGRO IN LITERATURE.—The English language is confessedly the most difficult language in the world, being a mixture of Latin, Greek, French, and all the older languages. The mastery of the English language, in any sense of that word, is a wonderful thing. Most Germans and Frenchmen and other foreigners find it exceedingly difficult to manage it. We are some times told to “look out” when we mean to “look in,” as could be testified to by the man on a railroad train, who was told to “look out” as a means of warning, and had his head severely cracked by a telegraph pole. No European nation, except the English, can pronounce a Greek Theta as the ancient Greeks did. They use “d” for “th,” and “dis,” “dat,” and “dem” for this, that and them. The Negro is naturally no exception to this rule. He uses in many in-

stances a kind of pigeon English or dialect. The whites heard this jargon on southern plantations, and copied it, and thus the language of the whites and blacks on southern plantations had a strange similarity. This dialect is different in different States, and even in different parts of the same State. In Northern Virginia, a vehicle is called a "fix," in Middle Virginia, a "trap," and in Southern Virginia, a "convenience," meaning a conveyance. When a colored persons finds difficulty in using the proper word, he does not hesitate to make a word to suit himself, and these words have frequently been incorporated into the language. "Tote" is an example of the above. Some times he makes crude mistakes in meaning of synonymous words. The president of a prominent colored association of ministers, knowing that the word "amputate" meant to "cut off," in trying to explain his lateness at a meeting, said, with all the dignity imaginable, "I am sorry to be late, but I was amputated." Yet the Negro with all his crudeness has become a writer.

THE NEGRO AS A WRITER IS NOT GREAT.—Dumas, Pushkin and Browning are exceptions to this statement. It is a well-known fact that all of these had Negro blood in their veins, and Dumas was never ashamed of it. Being twitted on his ancestors, the following conversation took place: "Mr. Dumas, what was your mother?" "A Quadroon," he replied. "What was your father?" "A mulatto," he answered. "What was your grandfather?" "A Negro." "What was your great-grandfather?" "An Ape," he replied. "Sir, my ancestry begins where yours ends." The making of a great writer is a matter of centuries. England took centuries to produce Shakespeare, Bacon, Milton, or "Rare" Ben Johnson; Italy, a Dante; Russia, a Tolstoi; France, a Victor Hugo; Germany, a

Goethe or Schiller. America has not yet produced a writer that deserves to rank with these, not even Browning and Hawthorne can stand with them. A great writer must not only have a national or racial quality, but a universal quality as well. The Negro has done well to produce writers deserving to be mentioned in the same breath with the extremely few great writers of the world.

THE NEGRO AS A HISTORICAL WRITER.—It was natural for the Negro to start out to write history. His own unique position and his surroundings furnished a fruitful, natural and intensely interesting theme. George Williams perhaps ranks first as an historical writer. His "History of the Negro Race" is the best perhaps that has yet been produced, and his "Troops in the Rebellion" deserves to rank with it. "The White Side of a Black Subject," by E. H. Crogman, and "Talks for the Times," by the same writer, are good. I. Garland Penn, of Atlanta, Georgia, has compiled a very excellent historical volume, known as the "Afro-American Press and Its Editor." In connection with Dr. J. W. E. Bowen, he has written a very helpful book; "The Twentieth Century Negro, His Progress and Problems." Joseph T. Wilson, of Virginia, has also been a very fruitful writer. "The Black Phalanx" is his best book, but he has also written "Twenty-two Years of Freedom," "Emancipation," and the "Voice of a New Race," which are well worthy of perusal. "Freedom and Citizenship" is the best historical book of the late John M. Langston, who was at one time dean of the law department of Howard University and a member of Congress from the Fourth District of Virginia. He has written "From a Virginia Plantation to the National Capital," "Lectures and Addresses." "Men of Mark," by William Simmons, D. D., who was, in his day, a

great Baptist clergyman and president of the State University of Kentucky, is a book well worthy of a place in any man's library.

THE NEGRO AS A PROSE WRITER.—As has been stated, most of his prose writings are historical rather than didactic. "The Under Ground Railroad," by Dr. William Still, is both historical and didactic. It gives a thrilling and accurate account of the kidnapping and the escape of slaves, of their trials while seeking a land of freedom, and gives a short history of some of the individuals who figured prominently in that day. "The Story of My Life," by Amanda Smith, who still lives, though of ripe old age, should be in every home. Perhaps one of the best, if not the best written book, comes as an offering from Liberia, Dr. Edward Wilmot Blyden being its author. "Christianity, Islam and the Negro Race" is the subject of this exhaustive and accurate treatise. He has also written "From West Africa to Palestine." "The Rising Sun," by Dr. William Wells Browne, is another valuable contribution. He has also written "The Negro in the Rebellion," and "The Black Man." Frederick Douglass, the sage of Anicosta, contributes three volumes, "Life and Times of Frederick Douglass," "My Bondage and My Freedom," and "Narrative of My Experience in Slavery." Bishop D. A. Payne, of the A. M. E. Church has written "Recollections of Seventy Years," "Domestic Education," "History of the A. M. E. Church," "Official Sermons," and the "Semi-Centennial of the A. M. E. Church." These are all valuable, especially as they relate to the history of the foremost church managed and controlled by Negroes. An interesting little volume is that of Rev. William Troy, at one time pastor and citizen of Richmond, Virginia, namely: "Hair-Breadth Escapes from Slavery to Freedom."

Dr. Booker T. Washington has been a most prolific writer; his best volumes being "Up from Slavery," "Story of My Life and Work," and "The New Negro for the New Century." Bishop H. M. Turner, senior bishop of the A. M. E. Church, has contributed "African Letters," "Methodist Polity," "The Negro in all Ages," "Apology for American Methodism," "Is the Negro Cursed?" "Outlines of History," "The Negro's Origin," "The Negro—African and American," "Theological Lectures." One of the best books written by a woman is "The Voice from the South," by Mrs. Anna J. Cooper, of Washington, D. C. "The Twentieth Century Literature," by Dr. D. W. Culp, is undoubtedly one of the best books yet produced. It consists of essays by one hundred of the leading Negroes of the country on questions affecting the race. It is natural that the older men should have written most of the books along the line that they did write. The younger men have struck a different key.

POETICAL BOOKS.—Along with historical and prose writings, it was but natural that souls full of faith and suffering should have attempted to put these thoughts into verse. The first to so express herself as to catch the ear of the world was Phillis Wheatly, who was brought on a slave ship to Boston and bought by Mrs. Wheatly. Her poetry called for expressions of appreciation and brought forth the following letter from George Washington, the Father of the Country:

"Miss Phillis:

CAMBRIDGE, Feb. 28, 1776.

"Your favor of the 26th of October, did not reach my hands until the middle of December. I thank you most sincerely for your polite notice of me in the elegant lines you enclosed; and however undeserving, I may be of such encomium and panegyric, the style and manner exhibits a striking proof of

your poetical talents, in honor of which, and as a tribute justly due to you, I would have published the poem, had I not been apprehensive that, while I only meant to give the world this new instance of your genius, I might have incurred the imputation of vanity. This and nothing else, determined me not to give it place in the public prints.

"If you should ever come to Cambridge, or near headquarters, I shall be happy to see a person so favored by the Muses, and to whom Nature has been so liberal and beneficent in her dispensations. I am with great respect,

"Your humble servant,

"GEORGE WASHINGTON."

Mrs. Francis Ellen Watkins Harper, who still lives in Philadelphia, has written some beautiful books of poems. "Moses," "Story of the Nile," "Sketch of Southern Life," "Shalmanazer," "Sparrow's Fall and Other Poems," "Miscellaneous Poems" have all come from her prolific pen, and are well worth reading. George M. Horton, a slave, was also gifted along this line. He would dictate his poems to others, he himself being unable to read or write. A. A. Whitman, said by some to be the equal of Dunbar, has also done some splendid work. "Not a Man and Yet a Man," "The Rape of Florida," and "Poems" by him have received considerable attention. J. D. Corruthers has also written some excellent poetry. Daniel Webster Davis has given three books to the public: "Idle Moments," "Way Down Souf," and "A Night on the Old Plantation." The first place as a writer of poetry must be given to Paul Laurence Dunbar, who sang a sweet song but for a short space and then came night. He was a most industrious and indefatigable worker notwithstanding his state of health. He was best in dialect poetry and good in

all. His best dialect poems are, "When Malinda Sings," and the "Party." Perhaps his best in pure English is, "The Warrior's Prayer." He has written "Oak and Ivy," "Majors and Minors," "Lyrics of Lowly Life," "Lyrics of the Hearth-Stone," "Poems of Cabin and Field," "Candle-Lightin' Time," "When Malinda Sings," "The Negro Love Song." Stanley Braithewaite is bidding fair to become a great writer, and hundreds of dialect writers are seeking to fill the place left vacant by the immortal Dunbar.

THE NEGRO AS A TEXT-BOOK WRITER.—It seems a pity and yet natural that the Negro has written such few text-books, but we are glad to see that this field is being diligently pursued. W. S. Scarborough, has written "First Lessons in Greek," "Latin Modes and Tenses," and "Questions on Latin Grammar." These are splendid books and are being used in many of the best schools of the land. J. E. Bruce (Bruce Grit), of Albany, New York, has in manuscript form a School Reader, with selections from Negro authors. Silas X. Floyd, of Augusta, Georgia, has also written a book of the same nature, known as "Floyd's Flowers." Professor Kelly Miller, professor of mathematics at Howard University, is preparing a geometry for school use; and "Grammar Land," by Mrs. Scruggs, is also receiving much notice. Numbers of teachers of the race have frequently expressed to the writers their desire to put in permanent form notes that they have been using for years and found valuable in teaching ordinary subjects of the school-room. We would express the hope that this may soon be done, as it will prove a valuable impetus to Negro progress.

THE NEGRO IN FICTION.—As a writer of fiction, the Negro is beginning to become prominent. "The Boy Doctor," by

Dr. R. C. O. Benjamin; "Poor Ben," by Mrs. L. N. C. Coleman; "Aunt Linda," by Mrs. Victoria Earle Matthews; "Shadows Uplifted," by Mrs. F. E. W. Harper; "Clarence and Corinne" and the "Hazeley Family," by Mrs. A. E. Johnson; "Imperio In Imperium," and the "Hindered Hand," by Sutton E. Griggs, are a few of the books of fiction that demand a large number of readers. The late Paul Laurence Dunbar also did some good work in fiction. "The Uncalled," "Folks from Dixie," "Strength of Gideon," "Sport of the Gods," and the "Love of Landy" are his best known books. Mrs. Alice Ruth Moore Dunbar has also contributed "Violets" and the "Goodness of Saint Roch." Charles W. Chestnut has done some splendid work, although he writes more like a white man writing about Negroes than a Negro writing about his own people. His best works are "The Conjure Woman," "The Wife of His Youth," "Biography of Fred Douglas," and "The House Behind the Cedars."

THE ORIGIN AND SCOPE OF HIS WORK.—First, it has been biographical, to let the world know what he is and what he has done. The history of the world is but the history of a few great men, and this equally true of races. Second, his work has been religious. The Negro being naturally religious he has written much along this line. There have been many volumes of sermons, few good, some indifferent and some bad. Blyden is our best writer on religious themes. Bishop Payne, Dr. Brawley, Dr. A. Binga, Jr., Bishop Turner, Bishop Hood rank close behind. Third, scientific works; there have been few scientific works. Banneker, on Science; R. C. Bates, on "Architecture and Building"; J. E. Gordon, on "Politics"; Prof. D. B. Williams, late Professor of Latin and Greek in what was, in his day, the Virginia Normal and Collegiate

Institute, on "The Science and Art of Teaching," and a valuable series of lectures and addresses written by himself, constitute the principal writers on scientific subjects. Sociological themes are beginning to be a serious subject of study among the Negroes of this country. Dr. W. E. B. Dubois and Prof. Kelly Miller are our leading writers on sociological subjects. Dr. Dubois has written two books that are exceedingly valuable, "Suppression of African Slave Trade," and "Soul of the Black Folk." The Papers of the American Negro Academy, of the Atlanta Conference and "the Hampton Conference, issued from time to time, have been very valuable. "The Cushite," by Perry; "The Hamite," by Dr. Harvey Johnson, of Baltimore, "The Scourging of a Race," by Dr. W. Bishop Johnson, of Washington, D. C., and "The Negro Race Pioneers in Civilization," by the late Dr. D. B. Williams, are splendid contributions to sociological literature.

THE NEGRO MUST WRITE OF HIMSELF.—To be great in literature the Negro must write of himself. The Greeks, Romans and Hebrews all wrote of their own race. Shakespeare wrote of England, Burns wrote of Scotland, Hawthorne of America, and made for themselves a place in the literature of the world. Negro traditions, superstition and folk-lore will furnish an almost inexhaustible field for the poet and the novelist. His epic is yet to be written; who will write it? His drama is not yet written. Many have tried and have almost succeeded, but the world has not yet heard it in all its intensity. Written in dialect his effort will captivate the world. Dunbar, Chestnut, Blyden and perhaps Dubois, have made their places secure in the literature of the world. The world wants more joy and sunshine than sorrow and tears. The Negro is ready to give this joy and the world is waiting for it.

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NEGRO NEWSPAPERS.—The Negro has never yet produced a great newspaper, and it is not expected that he should in such a short space of time. *The New York Age*, under Thomas Fortune, was perhaps the best that we have had. *The Dallas Express* ranks close behind. *The Colored American*, by the late E. E. Cooper, bade fair to be a great paper. *The Freeman*, of Indianapolis, Indiana, and *The Southwestern Christian Advocate* are among the best. The great Negro newspaper has yet to come.

NEGRO MAGAZINES.—The Negro has published a number of magazines that have been of credit to him. *The A. M. E. Church Review*, *The Colored American Magazine*, the late *Voice of the Negro*, *Howard's Magazine*, *Alexander's Magazine*, *McGirt's Magazine* are worthy of mention.

NEGROES ON WHITE JOURNALS.—Charles Stewart has free access to a large number of white newspapers and magazines and is doing excellent work. Prof. G. W. Henderson, of Straight University; Prof. W. H. Council, before his health began to fail; Booker T. Washington, and the late Paul Laurence Dunbar, and a few others have written excellent articles for white newspapers.

CHAPTER XVI

THE NEGRO IN ART

As literature represents the next highest degree of culture, art represents the highest. Artistic taste is recognized the world over as the best thing that man can do. That the Negro at this stage of development should make any pretensions to art is one of the marvels of history. Oratory and music seem to be a natural gift to the Negro, and he is rapidly putting them to the best possible use.

ART IN THE PAST.—As a slave, he came little in contact with the artistic; landscape gardening being practically unknown to the whites upon the old plantations. England has always been artistic. America strove for the natural. The houses were built in a plain but commodious manner. The paintings on the walls were usually crude, though occasionally some old master-pieces could be found. Heppelwhite and Chippendale furniture was the property of a few of the very wealthiest families, and the average corn-field Negro was never allowed in these sacred precincts. His dress might have been picturesque, but not artistic. Dirty floors and uncovered walls were no incentive to artistic tendencies; yet the Negro in this short time has done something along all artistic lines.

PAINTINGS.—The best painter the Negro has yet produced is Henry O. Tanner, who is the son of Bishop Tanner, and was born and reared in Philadelphia. He struggled with poverty, started a photograph gallery in Atlanta, and failed, taught free-hand drawing, and finally secured an opportunity to study his beloved art in Paris. His first great picture was



STONE CARVINGS BY NEGROES OF ILLINOIS

sold to Mr. Ogden. The subject is "The First Lesson on the Bag Pipe," which was exhibited at the Columbian Exposition. This splendid picture now hangs on the walls of the magnificent Huntington Library Building at Hampton School, being a gift to that school by Mr. Ogden himself, who is one of its trustees. Some of his other pictures that have brought him fame and wealth are "Daniel in the Lion's Den," which received honorable mention at the Columbian Exposition, and up to a short time ago the "Raising of Lazarus" was considered his best work. A recent work of his has served to place him even higher on the ladder of fame. He makes his home in Paris and enjoys the patronage of all lovers of art in that great center.

Clark Hampton, who supports a widowed mother, and who is yet a very young man, is a real genius. "Napoleon's Waterloo" and "Waiting in the Wilderness" are his best works; and in a modest studio he is often heard to say, "If I live the race shall yet be proud of me."

SCULPTURE.—Miss Edmonia Lewis takes first rank in this line of art. She is a lady of lowly birth and was left an orphan at an early age. She saw the statue of Franklin in Boston, when quite a child, and said, "I, too, can make a stone man." She was introduced to one of Boston's famous sculptors, who gave her the first start in her chosen profession. She was able to go to Rome to pursue her studies. "Hager in the Wilderness," "Hiawatha's Wooing," are perhaps her best studies; while her busts of Longfellow, Browning and Wendell Phillips have received much attention. Mrs. May Howard, now Mrs. Sherman Jackson, of Washington, D. C., has a wonderful gift along this line, and Miss Wilson, formerly of Washington, is also a painter and sculptor of no mean ability.

Mr. Isaac Hathaway is a young sculptor of great promise. Miss Meta Vaux Warrick is one of our late sculptors, who is receiving much attention. An account of Miss Warrick, together with a sketch of the Historical Tableaux prepared by her for the Negro Exhibit at the Jamestown Exposition, appears later.

ACTORS AND ELOCUTIONISTS.—J. A. Arneaux ranks among the first of the race along this line. His father was a Parisian, and his mother of French descent. He was born in Georgia in 1855, and was graduated at Beach's Institute. He studied languages in New York in order to become more proficient in his chosen profession. He then visited Paris, and took a course in elocution in the Royal Academy. He played Iago in 1884, with wonderful success. He formed the Astoria Place Tragedy Company, and essayed Richard the Third, and is said to have excelled in this character. He is a graduate of the New York Conservatory of Music. In elocution Ira Aldrige ranks as the father of tragedy so far as the Negro is concerned. He was born in Belair, near Baltimore, in 1804. He was brought in contact with Edmund Keene, who was so pleased with young Aldrige that he took him through Europe. He played the difficult role of Othello in the best London theatres. In Ireland he played Othello and Keene, Iago. He appeared in Germany in 1852, and won fresh laurels there. The King of Prussia was so charmed with his acting that he made him a chevalier. He rose to the very top of his profession and deserves to rank with the best for his histrionic ability. Henri Strange, of Philadelphia, Ednorah Nahi, Hallie Q. Brown, Hogan, of minstrel fame; Henrietta Vinton Davis, of Washington, D. C., and the wonderful Williams and Walker have made not only histrionic success, but some

money as well. Herman Moore, the prestigator, Hurle Bavardo, the actor, Davis, of Washington, and others have won fame on the stage. Richard B. Harrison was born in London, Canada, 1864, and was one of the greatest dramatic readers of the age. Mrs. Adrienna Herndon, of Atlanta, Georgia; Charles Winter Wood, of Tuskegee, Alabama, and many others have done splendid work.

ORATORY.—The Negro is a natural born orator, and talking seems to be a second nature. Even the darker days of slavery developed a degree of oratory. The art of expressing one's self clearly and forcibly is a thing to be much desired. Some of the greatest orators that the race has produced have been Frederick Douglas, J. C. Price, J. W. E. Bowen, John M. Langston, E. C. Morris, Jas. H. Hayes, Gregory W. Hayes, N. C. Granderson, Charles S. Morris, C. T. Walker, W. A. Credit, John R. Hawkins and W. T. Vernon.

Music is as old as the world itself. Heirschel speaks of the music of the spheres, and Young tells us that the world rolled around their season in a "choir forever charming and forever new." Its history is enveloped in profoundest mystery. Its infancy was spent in Greece.

"When music, heavenly maid, was young,
While yet in early Greece she sung;
The Passions oft, to hear her swell,
Thronged around her magic cell."

The first music of which we read was that used for the worship of God. Not only human voices were used to sing the praise of the Heavenly Master, but every possible kind of instrument was brought in vogue to the same end. Music is born of suffering or of joy. Dr. Antonio D. Vorak says, "I

am satisfied that the future music of this country must be founded on what is called Negro melody—the only American music.” This is indeed true. The splendid melodies—“Nobody Knows de Trouble I see,” “My God’s Writin’ all de Time,” “View de Land I’m a Rolling,” “’Gwine to Ride up in de Chayot,” and others are beautiful and inspiring, and accord with the spirit of Him who marks the sparrow’s fall and loves the lowly and the humble. Thanks to Hampton, Túskegee, and other schools that are rapidly following this line. This sweet old music is destined to retain its place in the history of the world.

NEGRO COMPOSERS.—As little as it may be known, the greatest composer was Justin Holland, who was born in Norfolk County, Virginia, in 1819. As a child he improvised music from words taken from old song books without music. At fourteen he went to Boston to live. His first teacher was Simon Knachel, of Kendall’s Brass Band. He played the guitar, flute and piano. He completed his musical education in Oberlin, after which he became a teacher of music, and has arranged more than three hundred pieces for the guitar. S. Brainard Sons, of Cleveland, Ohio, made use of him to this end. His chief book was “Holland’s Comprehensive Method for the Guitar,” which is considered by many to be the best book published along this line. Joseph White was born in Montanzas, Cuba. He had a violin as soon as he could hold one. He went to Paris in 1856, at the suggestion of Gotchchalk, and graduated from the conservatory there in 1856. He arranged “Stryrienne,” and “Carnival of Venice,” and lived in Paris for a number of years, after which he came to America and won great laurels, especially in Boston. S. Coleridge Taylor is the greatest living Negro musician. He

is a native of London, England, and easily takes high rank among the composers of any race. He is highly respected by all people irrespective of race. His "Hiawatha" and "Atonement," as sung by the Choral Society, of Washington, D. C., elicited unstinted praise from the highest musical critics. Gussie L. Davis, the popular song writer, has written, "In the Baggage Coach Ahead," which has brought tears to many eyes, and "Just Tell Them That You Saw Me," which has caused many a girl, inclined to be wayward, to think on her ways. Will Cook's "Mandy" is a beautiful little "coon song." Harry Burley, the famous baritone songster, is also a composer of no mean ability. One of the best songs is "Old Blandford Church," by Miss Lucinda Bragg. Wendell Phillips Dabney, now of Cincinnati, Ohio, is a musical genius, and his "Leathern Trunk" and several of his sacred songs have met with remarkable favor.

NEGRO SINGERS.—The greatest of Negro singers was Elizabeth Taylor Greenfield (Black Swan), whose charming voice has stirred the crowned heads of Europe; The Luca Family, Nellie Brown Mitchell, Gerard Miller, Madam Selika and her husband, Flora Batson, Sidney Woodward, T. J. Loudon, Harry Burley, Sisseretta Jones, Miss Brazely, of New Orleans, have also made themselves great reputations as solo singers. The Fisk Jubilee Singers, the Macadoo Singers, of Hampton, the Hampton Quartette and others have sung to the world Negro songs and made for the Negro a place in music that can never be gainsaid. Church choirs among the Negroes are also a means of attraction to the house of God, and the music sung by these choirs is frequently of the highest order.

CHAPTER XVII

NEGRO WOMANHOOD

While all that has been said applies with equal force to male and female, while women have entered every possible walk of life, even the military, and succeeded, yet we feel that her peculiar importance in race development demands for her a separate chapter.

NEGRO WOMEN IN SLAVERY.—During the days of slavery the Negro woman had no home of which she could become the queen. The family tie was practically unknown, and motherhood became a burden rather than a pleasure. She had practically no control of her own offsprings, and could be sold like cattle at the will of the master.

WOMAN'S PLACE IN RACE DEVELOPMENT.—She must give the children their first education. When she teaches her young child to talk she is training him in language; when she teaches him to count, she is giving him first lessons in mathematics; when she tells him the names and habits of domestic animals, she is teaching zoology; when she teaches the use of the hands and the feet, she is teaching physiology; when she attempts to describe to him the beautiful flower that blooms by the roadside, she is instructing him in botany; when she points out places and directions she is giving a lesson in geography; when she calls his attention to the moon, the sun, and the beautiful stars that stud the heavens, she is teaching him astronomy; when she reproves him for his misdeeds, she is teaching him lessons of truth, and is delving in moral philosophy; and if she tells him of God and heaven,

she is giving a lesson in theology. When she teaches her young girl sweeping and dusting, she is giving her a course in domestic science; when she teaches her boy to saw wood and bring in the water, she is giving him manual training. Happy is that child whose earliest years were blessed with an intelligent mother. Since the stream can rise no higher than its source, so the mother must play an important part in the progress of the race.

THE RACE'S DEBT TO THE WOMEN OF THE PAST.—This is a debt that can never be paid. The mothers who toiled night and day to give their children an education, conferred a lasting blessing upon the whole race, and their power and influence can never be forgotten. The mother of the great Dr. Simmons, of Kentucky, made him what he was. The wife of Frederick Douglass was his comforter and helper, and all men and women to-day who have amounted to anything in the world can almost invariably point to a woman's hand that first led the way. Our race has been a race of mothers, because of the fact that peculiar conditions made the mother almost the sole keeper of the child so far as his training was concerned. Amanda Smith, Charlotte Cushman, Fannie Jackson Coppin, Sojourner Truth, and hundreds of others have been a blessing to the race, and will be until time shall be no more. The new mother may be a great improvement on the old mother in ability, but not in influence. Any home may be frequently a place of beauty, but not always a joy forever, for

Home is not merely four square walls,
Though with pictures hung and gilded,
Home is where affection calls,
Filled with shrines the heart hath builded."

Home, go ask the wandering dove,
Sailing in the sky above us;
Home is where there's one to love,
Home is where there's one to love us.

THE NEGRO RACE NEEDS HOUSEKEEPERS.—The race needs wives who stay at home, being supported by their husbands, and then they can spend time in the training of their children.

NEGRO WOMEN IN EVERY AVOCATION.—Negro women have been engaged in every avocation in life; dressmaking taking the lead. Among the most prominent are Mrs. A. A. Casneau, of Boston, Massachusetts, Miss Dora Miller, of New York, Mrs. Mary Patterson and Mrs. Fannie Chrisp Payne, of Richmond, Virginia. These ladies, and others, have their own parlors and are patronized by the wealthiest white people in their respective cities, sometimes making costumes costing as high as \$200. Philadelphia, Boston and Washington can boast of female undertakers who are doing their work in a practical satisfactory way. There are a number of pharmacists who are doing excellent work. Mrs. L. N. C. Coleman, of Newport News, Virginia; Mrs. Gray, of Washington, D. C., are each graduate pharmacists, run their own drugstores and are doing a thriving business. Mrs. Nellie Meade Benson, of Richmond, Virginia, is also a graduate pharmacist, and is doing excellent work. Miss Clara Smyth conducts a drugstore in Richmond, Virginia, and enjoys a large patronage. Women of the race have made excellent physicians. Dr. Susan McKinney, of New York; Dr. Archibald Gilmer, of Kentucky; Dr. Matilda Evans, of Columbia, South Carolina, and the late Dr. Sarah G. Jones, of Richmond, may be numbered among the most successful. Sick nurses are rapidly forging to the front, and there are more than three hundred

graduate nurses receiving from \$5 to \$25 a week and giving perfectly satisfactory service.

PUBLIC LECTURERS.—As public lecturers, women have also occupied prominent places. Mrs. Mary Church Terrell, of Washington, D. C.; Mrs. Ida Wells Barnett, of Chicago, Illinois; Mrs. Fannie Jackson Coppin, Mrs. Fannie Barrier Williams, of Chicago; Miss Mattie Bowen, of Washington, D. C., and Miss Dayse Dean Walker, of Indianapolis, may be classed as among the most successful.

THE JOURNALISTIC FIELD.—The journalistic field has also furnished a means of outlet for women's activities. Miss Lillian Lewis, of Massachusetts, and Mrs. Maggie Mitchell Walker, are managing editors of reputable papers, while a large number of colored women are employed as type-setters and reporters, and writers for journals, both white and black. Perhaps the best work that has ever been done has been that of the St. Luke Society, an association, composed chiefly of women, and in which women occupy the most prominent positions. The leader of this magnificent organization is Mrs. Maggie L. Walker, of Richmond, Virginia, a woman of great ability, rare tact and business foresight. She has accomplished some marvelous work for this organization. They run a newspaper, job printing office, a bank and department store, all of which are doing well and bringing dividends to the stockholders. Mrs. Walker has as her chief assistant in the newspaper business Mrs. Lillian H. Payne, a woman who has shown special capabilities in this line.

WOMEN'S WORK IN BENEVOLENCE.—Without the aid of women the work of the church would undoubtedly lose half its power. She assists in paying the pastor's salary, conducts entertainments and gives liberally for the support of the

Master's vineyard. She is the principal factor in the Sunday School Union, B. Y. P. U., Christian Endeavor and other forms of Christian work. If Paradise was lost by her she is certainly doing her full part to regain it. She forms societies for the conduct of kindergartens and day nurseries, Young Women's Christian Associations, and her best work for the uplift of the race is undoubtedly that of the W. C. T. U., and by her influence and power she has carried elections for temperance, thus lessening crime in the community and adding to the wealth of the body politic.

NEED OF SYSTEMATIC EFFORT.—For years, alone or in small bands, the women have labored for the good of the race. In 1896, a national association of colored women was formed by the union of two large organizations. They lacked both money and experience but accomplished great results. Many kindergartens were established that gave good reports. Sanitariums and training schools for nurses were established in New Orleans, Louisiana. At Tuskegee the women undertook the teaching of the poor on the plantations surrounding the school, and a woman's club in Memphis bought a tract of land for an Old Folks' Home. The federation in Illinois is doing rescue work and reform work for women and girls. Federations in Tennessee and Louisiana petitioned against the "Jim-Crow Car Law" and the convict lease system. While it was not altogether successful it at least showed that they were thinking. They inaugurated a crusade against the one-room cabin, and colored people all over the land are living better lives. The Richmond Charitable Union operated an Old Folks' home in the city of Richmond, which is now in the hands of the Negro Baptist Churches of Richmond and vicinity.

SOMETHING COLORED WOMEN CAN DO.—They can dignify domestic service. Here the Negro is rapidly losing ground, because of the fact that so many consider domestic service lowering. Those in so-called higher circles of life frequently look down upon those who are called to labor for their daily bread. They can engage more extensively in train nursing, learning scientific cooking, domestic economy, and all callings that will make home life not only much more pleasant, but at the same time relieve the strain that too frequently falls upon a hard-working husband because of lack of systematic care of the home. They can do their part to teach wage-earning colored women the dignity of their calling and the need of making the race thoroughly proficient and reliable. They can improve the social atmosphere; first, by requiring the same standard of morality for both men and women; secondly, by requiring a high moral standard and living up to it themselves; thirdly, by knowing who visits the home, and his character and standing; fourthly, by knowing where their daughters are at night and the kind of places they frequent; fifthly, to respect woman for the work she does, for the life she lives, for what she is, and not for what she seems to be.

HOW WOMAN WIELDS HER INFLUENCE.—That woman has an influence can never be denied. That this influence is constantly increasing is a self-evident fact. She can wield influence and make it more potent by her personal appearance. It is a woman's duty to be as beautiful as she can and as gracious and kind as God intended her to be, by dressing herself as neatly as she can both at home and abroad, by her decorum, by conducting herself becomingly on the street and

in her home, by her character ; for nothing is so powerful as a pure, clean, character to influence others ; and last, and best of all, by her love. Women were made to bring the world to better things by the touchstone of the God given principle of womanly love. Let her see to it that she does it.

CHAPTER XVIII

NEGRO DEVELOPMENT AND EXPOSITION COMPANY OF THE
UNITED STATES

Seeing the opportunity of greatly aiding the race, Colonel Giles B. Jackson procured the organization and charter of the Negro Development and Exposition Company of the United States of America, and the following address was then published, which explains itself:

To the Public:

The Negro Development and Exposition Company of the United States of America, chartered under the laws of Virginia, herein sets forth its declaration of purpose.

This company was chartered on the 13th day of August, 1903, by the Corporation Commission of Virginia, with an authorized capital stock of \$800,000, divided into shares of \$10 each, for the purpose of uniting with the white people in celebrating the three hundredth anniversary of the landing of the English speaking people at Jamestown, Virginia, on the 13th day of May, 1607, and in furtherance of this object to place upon exhibition the achievement of the Negro race in America, as the result of his having been brought to this country, and especially to show what the race has accumulated for the betterment of its condition since 1865.

This accomplishment will be shown at the Exposition to be held at Jamestown, Virginia, 1907.

It is proposed to show at this Exposition what the race has made, produced, woven, carved, engraved, invented, written and published; in fact, every thing it has done—that the world may form a correct opinion of the Negro race of this



W. I. JOHNSON, President N. D. & E. Co.

country—to the end that a proper solution of the “problem” may be had from a business, commercial, financial and industrial standpoint; that the unjust and unfair critics of the Negroes may be silenced.

Further, to exhibit to the world what the race has done and is doing toward upbuilding the great Commonwealth of Virginia and the material support and advancement of the United States.

We commend the Jamestown Exposition Company for promulgating this Ter-Centenary, and cheerfully according the Negro race an opportunity to exhibit the results of its labor, and to place itself properly upon record as endeavoring to improve its condition and to be a support to the State and general government instead of a burden and hindrance.

We believe that the business relations of the two races, especially in the Southern States, should be mutual; that they should abide together in peace, and that it is our duty to cultivate friendly relations with the white people for the benefit of both races, in the North and the South.

Now, in order to carry out the foregoing declarations, we shall appeal to our own race, through our churches, societies, and newspapers throughout this country, for their undivided support in raising the money necessary to make a creditable display by the purchase of the capital stock which is placed within the reach of all, shares being \$10 each; to assist in collecting all articles within the classes above mentioned, and such other things of value to be placed upon exhibition.

When such articles suitable for exhibition shall have been located, then this office is to be informed of the proposed exhibits, the names of the persons owning the same, that we may communicate with them.

To the White People of the Country:

To our white fellow-citizens, especially to those whom we believe to be friendly to us and our cause, we appeal for a liberal subscription to the fund proposed to be raised, for the purpose herein set forth. We feel that you will be proud of the exhibits that will be made by the Negroes of this country, particularly those of the Southern States, who possess 90 per cent. of the wealth of the whole race.

We ask your support and influence in this effort, because the Negro cannot succeed in any great enterprise without the aid of the whites, who make and control the money, who make and execute the laws, who build and run the railroads and navigate the waterways.

We call upon you for assistance because we believe that you will help us in this great patriotic cause.

SPECIAL APPEAL TO THE WHITE PEOPLE OF RICHMOND AND
THE STATE OF VIRGINIA

It is our intention to erect suitable buildings upon the Exposition Grounds for each State in which the Colored population is sufficiently numerous to justify it; that each State of the Union may have a separate exhibit. State pride makes us feel anxious that Virginia shall have the largest building and shall make the best showing of all, because the relations between the two races here are so well and satisfactorily defined that we have prospered greatly beyond the expectation of those not so situated, and because the Negroes first landed upon the soil of Virginia, at Jamestown, whence all others descended. Hence we ask that you contribute liberally to the fund we are raising for this purpose. Any contribution you may make will be thankfully received and

acknowledged by R. T. Hill, Treasurer, and Cashier of the True Reformers' Bank, No. 604 North Second Street, Richmond, Va., or Samuel Harris, Sub-Treasurer, Williamsburg, Virginia.

The Metropolitan Bank, at the corner of Tenth and Main Streets, city of Richmond, has been selected as the depository of the Negro Development and Exposition Company. Any subscription may be sent to Mr. Henry A. Williams, cashier of the said bank, who will in like manner acknowledge receipt for the same.

We are proud to say that we have the support of the members of the National Negro Business League of the United States, of which Booker T. Washington is president, and of many of the best and most influential white men of this country, among whom we are pleased to mention ex-President Grover Cleveland, the Hon. John W. Daniel, Senator of the United States, from Virginia; ex-Governor J. Hoge Tyler, of Virginia, and Governor C. B. Aycock, of North Carolina. That you may fully understand their attitude towards us, we hereto attach copies of their letters:

BALWICK, EAST RADFORD, VA., June 22, 1903.

Giles B. Jackson,

Richmond, Va.

Dear Sir:

Your letter just received. It is well known to you that I have ever desired and aided the material advancement of your people. Considering the great difficulties with which they have had to contend, I think they deserve the greatest credit. I trust, under the blessings of a kind Providence and the continued helpful hand of their true friends in the South, that the future will show even greater progress than the



GILES B. JACKSON, Director-General N. D. & E. Co.
[141]

past. Those who are leading them to higher aspirations in material and educational advancement deserve great praise. May they be led in those lines that will best promote their interest and that will preserve the kindly feelings of the people among whom Providence has cast their lot.

I think it is a commendable purpose—that of showing the advancement your people have made since 1865. Let them bring together the fruits of their labor and the best samples of their skill and talent. They owe it to themselves, and they owe it to the South, to show what progress they have made.

I am perfectly willing to serve on the Advisory Board you propose to organize, and to do anything that I can to aid you in your laudable work.

Very truly yours,

J. HOGE TYLER.

STATE OF NORTH CAROLINA,
Executive Department,
Raleigh.

Giles B. Jackson, Esq.,
812 East Broad Street,
Richmond, Va.

Dear Sir:

I am in receipt of your letter of July 6th. I am much interested in the progress which the colored people have made in the United States, and I am glad to be of any service to them in showing to the world what they have done. I believe that pride in what they have accomplished will be a stimulus to them to accomplish more and still better results. I shall

be glad to serve on the Advisory Board of your organization with Governor Tyler and the other gentlemen named.

Very truly yours,

C. B. AYCOCK.

UNITED STATES SENATE,

Washington, D. C.,

September 9, 1903.

Giles B. Jackson, Esq.,

812 East Broad Street,

Richmond, Va.

Dear Sir:

I sympathize in every movement for the betterment of the colored people, and wish them success in their part in the Jamestown Exposition. Any good offices I could render them would be bestowed with the most friendly disposition, yet I would prefer no official relation to any company that might look for Federal aid directly, or indirectly, as my position in the Senate makes me a part of the government, and I wish to be entirely independent and disinterested. Your President, John H. Smythe, ex-Minister to Liberia, is well known to me. I regard him with great respect for his intelligence and character, and hope and believe that he and his associates may have the good will and co-operation of the white people of our State. I will be glad to meet or to confer with him or yourself, or any representative men of your organization, and to do all I can to promote the success of your worthy endeavors.

Very truly yours,

JOHN W. DANIEL.

PRINCETON, June 24, 1903.

Giles B. Jackson, Esq.:

Dear Sir,—I am in hearty sympathy with the project of making an exhibit of the advancement of the colored people of the South a feature in the "Ter-Centennial" celebration.

I am, however, constrained to ask to be excused from acting as a member of "The Advisory Committee."

It would be impossible for me to give the matter any attention, and I am unwilling to take such a position and do no duty.

GROVER CLEVELAND.

PETITION TO CONGRESS

*To the Honorable, the Senate and House of Representatives
of the United States of America:*

Your petitioner, the Negro Development and Exposition Company of the United States of America, a company duly incorporated under the laws of Virginia, with headquarters at Richmond, Virginia, as will be seen by its address and declaration of purpose herewith submitted, marked Exhibit "A," and asked to be read and considered as a part of this petition, as the object and purpose of your petitioner is more fully set forth in the said address, and in which are the appeals to the country for subscription to the fund your petitioner is raising for a successful exhibition of the achievements of the Negroes of this country at the Jamestown Ter-Centennial, to be held at Jamestown, Virginia, in 1907, in commemoration of the landing of the first English-speaking people in this country. This Centennial, in commemoration as aforesaid, is being conducted by the Jamestown Exposition Company, of which General Fitzhugh Lee is president. Through this

company, your petitioner proposes to secure the privilege of building upon the Exposition Grounds suitable buildings for the exhibits of the colored people of every State in the Union wherein a sufficient number of their population will justify it. Your petitioner desires to erect a building for each State, to be used for the exhibits of the colored population of their respective States, wherein it is justifiable, as aforesaid.

Your petitioner proposes to use every effort in securing for this Exposition every exhibit worthy of exhibition made, as mentioned and described in the address and declaration of purpose hereinbefore referred to as a part of this petition.

That to carry out the purpose here indicated, we find that it will require the expenditure of a larger amount of money than at first anticipated, hence we feel that without the assistance of the National Government we cannot successfully carry out the purposes referred to in the said address.

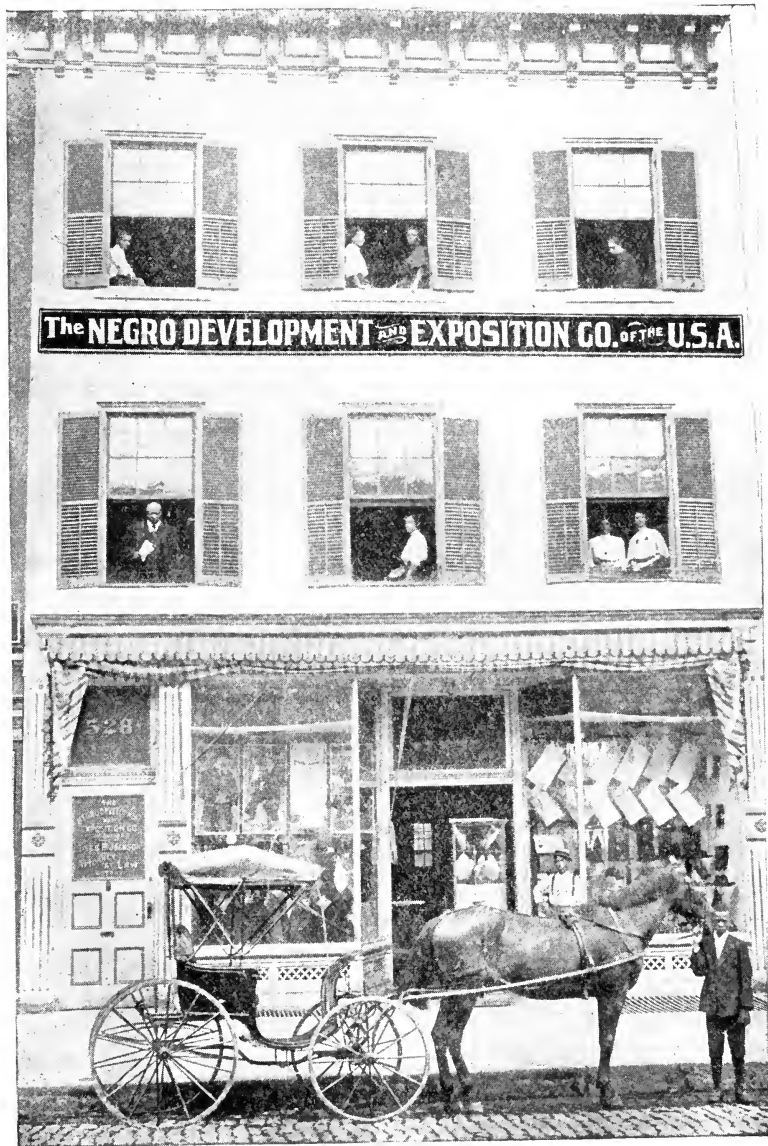
Your petitioner is advised and believes that this Centennial is far more important than any that has been held in this country, in that it will be the commemorating of the greatest event of the nation, and since the race of people for whom we speak constitutes more than ten per cent. of the nation, who came next after the first settlers in this country, and under the peculiar condition under which we came, and under which we lived for two hundred and fifty years, and under which we are now struggling to improve, we think this the greatest opportunity to show to the world our capabilities as a race, as a result of what we have done in the improvement of our condition within the last thirty-eight years, and to exhibit the results on this great occasion, while this commemoration will be held in Virginia, upon the ground where we first landed in this country.

It is not a State affair, but a national affair, of the greatest

importance to both races. We, therefore, appeal to you as the representatives of the National Government, to make an appropriation of one million two hundred thousand dollars (\$1,200,000) to enable us to carry out the purpose for which this company was formed.

First, we respectfully ask the appropriation of two hundred thousand (\$200,000), now lying in the Treasury of the United States, due to the estates of deceased soldiers, but unclaimed, as will be seen from the report of the Second Auditor of the Treasury to the Secretary of the Treasury, July 27, 1894, as set out in the report of the Committee on Military Affairs of the Fifty-seventh Congress, first session, which reported on House bill 3108, having for its object the provision for a home for aged and infirm colored people, which bill, however, failed of passage.

Now, the promoters of the said bill are thoroughly in accord with your petitioner to secure two hundred thousand dollars of the said fund for the purpose of this Exposition, as by this means the whole colored race of over ten million people will enjoy the results of its expenditures and be benefitted. It is certain that this money will never be called for by the heirs or next kin to the deceased soldiers, killed in the war of 1861-1865, because of their inability to establish their right, on account of the condition of slavery, and the manner in which thousands were enlisted, some enlisting under the name of their father, some under the name of their mother, and others under the names of their masters; hence their heirs and those who would be entitled are unable to proceed intelligently in the premises, and for other reasons set out in the report of the said Committee on Military Affairs of the Fifty-seventh Congress, first session, a copy of which



is herewith filed, marked Exhibit "B," and asked to be read and considered in connection with this petition.

Your petitioner does not believe that this money can be used for any better purpose than the one herein mentioned, wherein the whole colored race will be benefitted, including the heirs and the next of kin of the deceased soldiers.

We respectfully ask for an appropriation of one million dollars (\$1,000,000) out of the United States Treasury, from any money not otherwise appropriated. We feel that we are entitled to ask for such an appropriation. First, because we compose more than 10 per cent. of the nation, but seldom ask for any appropriation, if ever, except for the reimbursement of twelve hundred thousand dollars, of which they were defrauded by the Freedman's Bank swindle, which we have never received, notwithstanding a bill for the purpose has more than twice passed the Senate of the United States, appropriating the above amount for the repayment to the depositors of the said bank, which consist almost exclusively of colored people, but which failed of passage in the House of Representatives. The fact of its passing the Senate proved the justice and merit of the claim, yet we feel that in making us the appropriation for this Exposition will in some measure repay the heirs of the deceased depositors of the said Freedman's Bank, who have long ago lost their pass-books and other receipts, showing their deposits, and will also in a measure pay back to a race of people the money out of which they were swindled by the said Freedman's Bank fraud.

We ask that more interest be taken in our petition than was taken in the petition of the depositors of the Freedman's Bank; that our bill may be favorably considered, since it seems impossible to secure the passage of the bill to repay the said depositors; that the government will not lose by

making us this appropriation, but will gain tenfold; that our fidelity to the master during slavery and to the government during the war entitle us to this appropriation; that the amount we contribute in the way of production and consumption to the government more than entitles us to this appropriation. This is the first time that such an appropriation has been asked for such a worthy purpose, and we hope that this petition may find sufficient friends among your members to support and vote for a bill making the desired appropriation, as the money will be wisely spent and for a great cause.

We respectfully submit that should you have any fear of its not being judiciously spent, that we will relieve your doubt by stating that the president of the Negro Development and Exposition Company represented the United States Government as Minister to Liberia under two Presidents, and is now at the head of a large institution in Virginia, for which the State makes an annual appropriation. The treasurer is the cashier of the first and largest colored bank in the country, handling millions of dollars a year. We have an Advisory Board consisting of some of the best and most influential white citizens of the South, among them are His Excellency, Governor C. B. Aycock, of North Carolina; J. Hoge Tyler, ex-Governor of Virginia; Emanuel Raab, a millionaire and capitalist; Charles Milhiser, a capitalist of Richmond, Virginia, and Simon Seward, president of the First National Bank of Petersburg, Virginia. All of these gentlemen are experienced business men, and to whom we shall look for counsel and advice. Should you take a favorable view of this petition, we hope that a bill may be framed and an appropriation be made before the adjournment of this session of

Congress, as the work before us is great, and requires a great deal of time and money.

Your petitioner will ever pray.

The Negro Development and Exposition Company of the United States.

By GILES B. JACKSON,

Director General,

528 East Broad Street, Richmond, Va.

After preparing the foregoing address and declaration of purpose of the said company, we felt that, being a part of this government, we were entitled to petition it for assistance in our efforts herein set forth, and especially, since the government has appropriated millions of dollars for expositions of other races, and as we have never called upon the government for an appropriation for such a worthy cause wherein the whole race will be greatly benefitted. Therefore, in our behalf, the Honorable John Lamb, of the Third Congressional District of Virginia, introduced the following bill in the Fifty-eighth Congress:

"A bill authorizing the appropriation of one million, two hundred thousand dollars (\$1,200,000) to the Negro Development and Exposition Company of the United States of America.

"Be it enacted by the Senate and the House of Representatives of the United States of America, in Congress assembled:

"That the sum of two hundred thousand (\$200,000) dollars, out of all moneys, arrears of pay and bounty which are due the estates of deceased colored soldiers who served in the late War between the States, and which were in the hands of the Commissioner of the Freedman's Bureau, and have

been repaid in the Treasury, is hereby appropriated out of any such money in the Treasury of the United States to the Negro Development and Exposition Company of the United States of America, a corporation duly incorporated under the laws of Virginia, and that the sum of one million dollars (\$1,000,000) is hereby appropriated out of any moneys in the Treasury of the United States not otherwise appropriated to the said Negro Development and Exposition Company of the United States of America for the purpose of making a creditable exhibit on behalf of the colored people of this country at the Jamestown Exposition, to be held at Jamestown, Virginia, in 1907, in commemoration of the landing of the first English-speaking people of this country. Provided, that no money shall be paid to the said Negro Development and Exposition Company of the United States of America under the provisions of this act until the Attorney-General of the United States shall have reported to the Secretary of the Treasury, after proper investigation, that such Association is legally incorporated for the accomplishment of the purposes specified in this act, nor until the company shall have given good and sufficient bond, to be approved by the Judge of the United States District Court for the Eastern District of Virginia, conditioned upon the faithful discharge of their duties in the proper expenditure of the above mentioned fund.

“And provided further, that no claim or obligation upon the United States for any appropriation of money for an exposition’s support shall ever be asserted against the United States, nor will the United States recognize any obligation growing out of this act, and the Secretary of the Treasury is authorized and directed to pay the money hereby appropriated to the said Negro Development and Exposition Company

of the United States of America in the manner provided for and upon the fulfillment of the terms of this act."

After a lengthy correspondence with Hon. John Lamb, Representative of the Richmond District in Congress, Colonel Jackson was finally able to appear before Congress, and made a telling speech, which resulted in the appropriation of \$100,000 to aid the Negro Development and Exposition Company of the United States of America, in making a special Negro exhibit at the Jamestown Exposition. Hon. John Lamb was especially active and interested in securing the appropriation and is deserving of the lasting gratitude of the colored people of this country.

To the Committee on Industrial Arts and Expositions:

We esteem it a high privilege to be permitted to appear before you on behalf of the Negro Development and Exposition Company of the United States of America, which represents more than ten million of Negroes of this country, whose object and purpose are more clearly set forth in the address of the said company.

We appear before you as representatives of more than ten million people, to ask the influence of your good office to assist us in making a creditable exhibit at the Jamestown Ter-Centennial of what the Negro has accomplished within the last forty years.

Emancipated, as we were, without a dollar, without food or clothes, we were left among our former masters to make such terms as we could for our then future existence. Now, after forty years, the records show that the terms we made were agreeable and satisfactory in a majority of cases. Upon examination of various authorities, it will be seen that the

Negro has largely exceeded any other race similarly situated; he has prospered largely beyond his expectations.

As members of the National Negro Business League of the United States, of which Professor Booker T. Washington is president, which convenes annually in the month of August, we have succeeded in gathering all, or nearly all, the information as to what the Negro of this country has done in the material development of his race, the amount of taxes he pays, the amount of property, both real and personal, he has accumulated since his emancipation. To ascertain correctly what the Negro has done, it has become necessary for our informants, in sending in the figures and authorities from which they were derived, to send us in a large degree authenticated statements from various authorities throughout this country, showing what the Negro has accumulated and accomplished within the last forty years. As the result of this, it will be shown that the Negro race has accumulated about forty million (40,000,000) dollars' worth of church property, and built nineteen thousand, eight hundred (19,800) churches, with a seating capacity of six million (6,000,000). Negro children in the common schools, one million, five hundred thousand (1,500,000); Negro students in the higher institutions, forty thousand (40,000); Negro teachers, thirty thousand (30,000); Negro students learning trades, twenty-five thousand (25,000); Negro students pursuing classical courses, one thousand, two hundred (1,200); Negro students pursuing scientific courses, one thousand, two hundred and fifty (1,250); Negro students pursuing business courses, one thousand, one hundred and fifty (1,150); Negro graduates, twenty-six thousand (26,000). There are two hundred and fifty thousand (250,000) volumes in the Negro libraries, one hundred and fifty-six (156) institutions for the higher education of

Negroes, eight hundred (800) Negro physicians, three hundred and fifty (350) books written by Negroes, five hundred and twenty-one (521) Negro lawyers, six (6) magazines edited by Negroes, and five hundred and twenty-two (522) newspapers under their management. The value of their libraries is five hundred and fifty thousand (550,000) dollars. Their farms are worth sixty-six million (66,000,000) dollars. This does not include their homes, valued at three hundred and thirty-five million (335,000,000) dollars, nor their personal property, worth one hundred and seventy-two million (172,000,000) dollars.

NOTES OF NEGRO PROGRESS

There are forty-six (46) banks in America owned and managed entirely by colored men, among which are the Penny Savings Bank of the St. Lukes, the True Reformers Bank, the Nickel Savings Bank, and the Mechanics Bank, all of Richmond, Virginia; the Penny Savings Bank of Birmingham, Alabama, and the A. M. E. Zion Church Bank, at St. Louis, Missouri. Another bank has been started in Philadelphia, one in Cincinnati and one in the Tuskegee Normal and Industrial School.

The colored people of the United States own one hundred and thirty-seven thousand (137,000) farms and homes, valued at seven hundred and fifty million (750,000,000) dollars, and personal property valued at one hundred and seventy million (170,000,000) dollars; total amount of farms, homes and personal property, nine hundred and twenty million (920,000,000) dollars. The race owns six hundred thousand (600,000) acres of land in the South alone.

The Negro race has twelve (12) colleges, ten (10) academies, sixty (60) high schools, five (5) law schools, and twenty-five

(25) theological seminaries. It has accumulated more than twelve million (12,000,000) dollars' worth of school property and raised nearly eleven million (11,000,000) dollars for education.

The Negro has reduced his illiteracy 55.5 per cent. in forty years, as will be shown by official records.

In Virginia alone he is acquiring real estate, as will be seen from the report of the Auditor of Public Accounts of that State, at the rate of nearly fifty thousand (50,000) acres per annum, and pays taxes on seventeen million, four hundred and forty-two thousand, two hundred and twenty-seven (17,442,227) dollars on real and personal property.

He has accumulated in forty years in Virginia one-thirty-sixth of all of the land in the said State, and one-sixth of all the land west of the Blue Ridge. He owns one-tenth of all the land in twenty-five (25) counties out of the one hundred (100) counties: he owns one-seventh of Middlesex county, one-sixth of Hanover county, one-third of Charles City county. The real estate holdings would appear much larger if there was added the farms for which he has contracted and upon which he is making payments.

THE NEGRO AS A PRODUCER IN VIRGINIA

The amount of grain produced for the year 1899 was nineteen million, three hundred and twenty thousand, seven hundred and seventy-three (19,320,773) bushels, as follows:

Corn, bushels	13,524,742
Wheat, bushels	4,368,010
Oats, bushels	1,698,021
<hr/>	
Total	19,590,773

Of this production, fourteen million, four hundred and ninety thousand, five hundred and seventy-nine (14,490,579) bushels were produced by the Negro. We have not at our command at this writing sufficient data to show the amount of tobacco and iron produced by him; suffice it to say, however, from what information we have obtained on this subject, his product of these two articles largely exceeds that of wheat, corn and oats.

We, therefore, feel that we are a part of this government, yet we have no representative in the legislative body, whose duty it would be to call upon you and present to you our cause, hence we come as a committee, asking a word of commendation from this honorable committee.

We will be very thankful for a favorable consideration of our appeal.

GILES B. JACKSON,
Director-General.

528 East Broad Street, Richmond, Va.

Viewing the situation as it is, we felt that it would not be out of place to solicit an appropriation from the several States in which the colored population would justify it. Accordingly, the Director-General sent the following letter to a number of the Governors of the several States:

To His Excellency:

Dear Sir,—In view of the fact that the white people of this country have decided to celebrate the three hundredth anniversary of the landing of the first English-speaking people in this country, at Jamestown, Virginia, 1907, we desire to petition you in behalf of the Negroes of this country.

In order to do this the Legislature of Virginia granted a

charter to the Jamestown Exposition Company, which company now has charge of the Exposition, which will commence in the month of May, 1907, at Jamestown, Virginia.

Now, thirteen years after the landing of the white people at Jamestown came the Negro, while not of his own choice or liking, but under peculiar circumstances, yet he is here, and since his coming has taken part in many events which have added to the glory of this country, as history will bear witness.

We, therefore, feel that this is the most fitting time and best opportunity for the Negro to unite with the white people in this celebration, and to place upon exhibition the result of his achievements since his landing in this country, at Jamestown, especially since his emancipation.

For this purpose, we have secured a charter of incorporation under the laws of Virginia for the Negro Development and Exposition Company of the United States of America, which company has full charge of the part the Negro proposes to take in this, the greatest and most important Exposition ever held in this country.

Enclosed herewith, please find a copy of the Address and Declaration of Purpose of the said Company, for which we ask your favorable consideration. After reading the same, should you agree with us in our efforts we would most respectfully ask that you recommend to your Legislature an appropriation to our company to enable us to make a creditable exhibit of what the Negro has accomplished in your State, as I am sure whatever may be done in their behalf will be highly appreciated by them.

It will necessarily take a large sum of money to carry out the purpose of this company, which is partly set forth in the Address and Declaration.

We have written a similar letter to a number of the Governors of the various States.

Now, should you have any doubt as to this company's ability to handle such funds, we would respectfully submit that the President, Hon. John H. Smith, is an ex-minister to Liberia, having served under two administrations, and is now the president and manager of the Negro Manual Training School, a State institution. Mr. R. T. Hill, the Treasurer, is cashier of the Reformers' Bank of Richmond, Virginia, which is owned and run entirely by colored men, and since its organization has handled over twelve million (12,000,000) dollars, and is now handling between five and six hundred thousand dollars annually. Mr. Samuel Harris, the Sub-Treasurer, of Williamsburg, Va., has accumulated and runs a business of over two hundred thousand (200,000) dollars.

Should you have further doubt as to the ability, we should respectfully submit that we have on our Advisory Board, Hon. J. Hoge Tyler, ex-Governor of Virginia, a man of great wealth; Mr. Fritz Sitterding, one of the richest men in Virginia; Mr. Simon Seward, a millionaire of Petersburg, Virginia, and president of the First National Bank of that city; Mr. F. Raab, several times a millionaire, of Richmond, Virginia; Mr. Charles Milhiser, also a wealthy man of Richmond, Virginia; Governor C. B. Aycock, of North Carolina, and other white gentlemen of wealth and prominence.

We will be indeed thankful for any assistance you may give us in raising the money necessary to carry out the objects and purposes set forth.

Hoping a favorable reply,

Very respectfully,
GILES B. JACKSON,
Director-General.

While replies were received from a large number of the Governors of the various States, the State of North Carolina, was the only one to make a direct appropriation. The appropriation of \$5,000 caused this State to make a most creditable exhibit at the Exposition.

In answer to the foregoing declaration and appeal, subscription to the capital stock of the said company was made to the amount of nearly \$50,000. On the 31st day of June, 1906, the Congress of the United States, in reply to the petition printed above, passed an act appropriating \$100,000 in aid of the Negro Development and Exposition Company. The expenditure of the said amount was entrusted to an Executive Committee, consisting of Giles B. Jackson, Thos. J. Calloway and Andrew F. Hilyer. Mrs. Namah Curtis, the wife of Dr. A. M. Curtis, of Washington, D. C., was appointed Fiscal Agent to certify vouchers made upon the Treasury Department of the United States.

CHAPTER XIX

REPORT OF THE EXECUTIVE COMMITTEE, NEGRO EXHIBIT,
JAMESTOWN EXPOSITION, TO APRIL 30, 1908.

An extract of the report of the Executive Committee as made to the Ter-Centennial Commission and the Negro Development and Exposition Company follows:

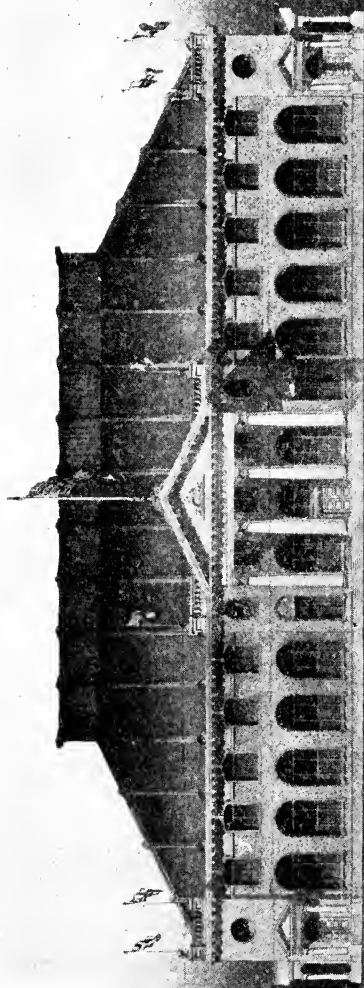
The Negro Department of the Jamestown Exposition proved to be one of its most successful features. It was not in the original scheme of the Exposition to have a Negro department. As an afterthought the feature took the form of an annex on a reservation of six acres. This isolation proved both a benefit and a disadvantage; a disadvantage in that visitors were compelled to go to this particular spot to see the work of the colored people, whose handicraft would have compared favorably with that of the white exhibitors if displayed alongside, but the benefits more than offset this, among which were the freedom of the managers of the Negro exhibit to make a display in all lines of skill, which were both varied and comprehensive.

The inception of the scheme for a separate Negro exhibit originated with Giles B. Jackson, who was instrumental in organizing and securing a charter for the Negro Development and Exposition Company of the United States of America. The charter for this company was granted under the laws of Virginia, August 13, 1903. Its avowed object was to manage a separate department at the Jamestown Exposition, and upon application, the Jamestown Exposition Company set aside six acres of land at the western entrance for this purpose. It was agreed between the two companies that the Exposition

Company should receive all gate receipts, and that the Negro Development Company should have all commissions, percentages and profits it might provide for on the six acre reservation. Under ordinary circumstances of good attendance and good management this scheme should have proven profitable to all parties. That it proved anything but a financial success is due to the fact that attendance fell far short of all reasonable expectations.

We have already observed that the Negro Development and Exposition Company was chartered under the laws of Virginia. Its capital stock was fixed at \$800,000, with shares at the par value of \$10 each. The leading men in the organization were W. Isaac Johnson, President; Rev. A. Binga, Jr., D. D., Vice-President; Giles B. Jackson, Director-General; R. T. Hill, Treasurer, and Robert Kelser, Secretary, well known citizens of Virginia, and most of them of Richmond. The stock was offered to the public and its sale solicited by agents commissioned in the various States. These agents also listed exhibits. "The Negro Criterion," edited by the Director General, a weekly newspaper, was issued to a large mailing list. In this way a very considerable interest was created throughout the country. After nearly two years of exploitation, the company asked Congress for an appropriation of \$200,000, to aid in making this exhibit at Jamestown. There was no little opposition to such an appropriation, particularly on the part of a number of leading colored men. After thoroughly investigating the matter, however, and through the persistent efforts of Giles B. Jackson, who appeared before Congress single-handed, Congress concluded that the money would aid a worthy cause, the President having taken a personal interest in the matter and appropriated \$100,000 in the following terms:

ACCEPTED DESIGN
W. SIDNEY PITTMAN ARCHT
WASHINGTON D.C. MCMLVI



NEGRO-BUILDING JAMESTOWN EXPOSITION

"That in aid of the Negro Development and Exposition Company of the United States of America to enable it to make an exhibit of the progress of the Negro race in this country at the said Exposition, the sum of \$100,000 is hereby appropriated out of any money in the treasury not otherwise appropriated. This sum shall be expended by the Jamestown Ter-Centennial Commission. Under rules and regulations prescribed by it and for such objects as shall be approved by both the said Negro Development and Exposition Company of the United States of America and the said commission; provided, however, that a reasonable proportion of the said appropriation shall be expended for a building within which to make such exhibit.

"That except to the extent and in the manner by this act provided and authorized, the United States Government shall not be liable on any account whatever, in connection with the said exposition."

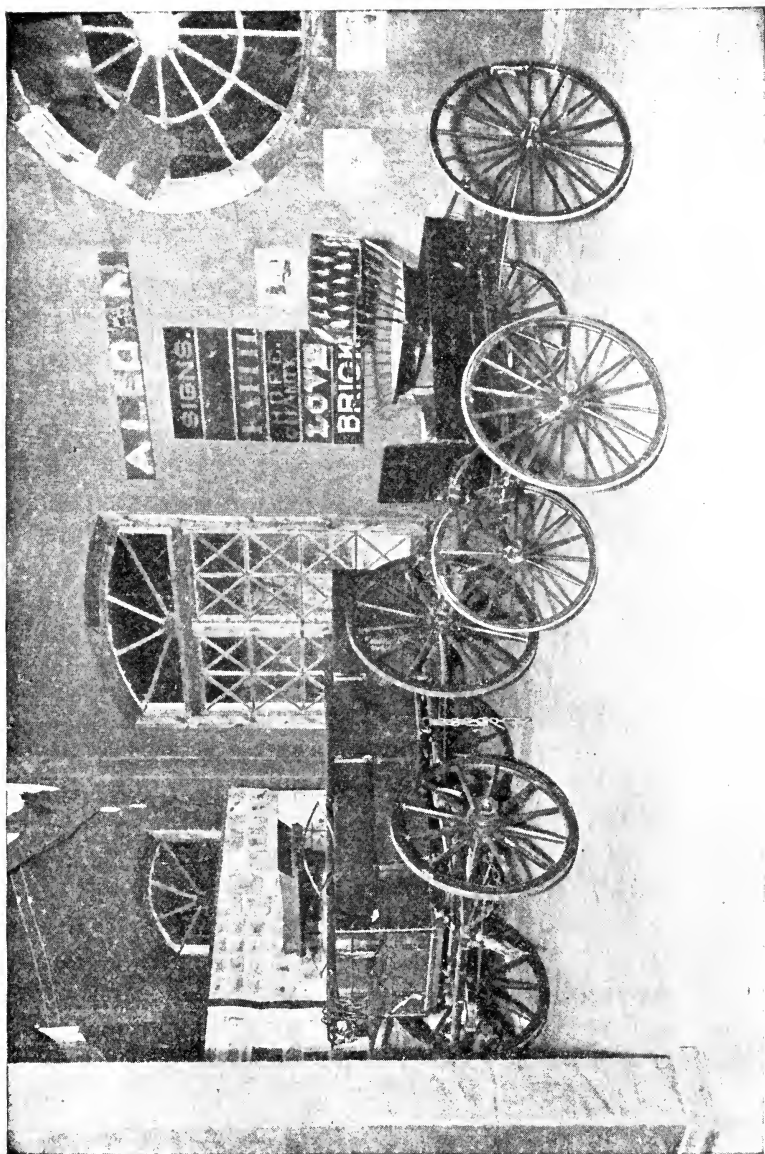
SUNDRY CIVIL ACT, APPROVED JUNE 30, 1906.

The success of the Negro exhibit having been assured by this appropriation, the campaign of the Negro Development and Exposition Company was continued and numerous field agents were appointed in a great many of the States. Plans for a Negro building were arranged for and approved, but otherwise, the progress towards the making of the exhibit was slow.

The managers of the Negro department were anxious that the best showing possible should be made, but there were some of them who had serious doubt that Negro contractors could be found who could and would erect expeditiously and skilfully a building costing forty thousand dollars. The more aggressive officers of this company, however, insisted that

to have a Negro exhibit in a building erected by white mechanics, would be to discount our own enterprise, and to say to the visiting world, "behold our incapacity to build the very roof over our heads." It was determined that the building should be erected by Negro artisans, or the enterprise be abandoned, that any other position would be untenable and stultifying. Within a few minutes after the conference the chairman of the Executive Committee and the architect who had prepared the plans were on the train en route to find the contractors, and before sun up, that very night, had induced two Negro mechanics to take the contract and to meet the conditions of a heavy bond necessary in the case.

The architect referred to was W. Sidney Pittman, now the son-in-law of Booker T. Washington, whose office was in the upper story of a building on the corner of Louisiana avenue and Sixth Street, N. W., in the city of Washington. He is a native of Montgomery, Alabama, where he was born in 1875. His mother, an ex-slave, and a widow from the boy's early infancy, supported herself and him and kept him in the public schools of Montgomery, until he had completed the grammar grades, when she aided him to enter the Tuskegee Institute, where he matriculated at seventeen years of age as a work student, that is, he worked during the day and attended school at night. He was fortunate enough to be admitted into the department of mechanical and architectural drawing and soon decided to make that work his life calling. After five years at Tuskegee, he entered Drexel Institute Philadelphia, graduating therefrom in 1900. He then spent five years at Tuskegee as a teacher, resigning in 1905, to enter business for himself. One year later he had the opportunity to enter the competition for appointment as architect of the Negro build-



architects were told that the building must contain 60,000 square feet of floor space, must be two stories high, with a post free auditorium, and must be ornamental and well lighted and must be such as to be erected for \$30,000. Of the designs submitted, that of Mr. Pittman was accepted in October, 1906, as being superior to the others.

When it came to awarding the contract for erecting the building it was found that while the building according to the accepted design could have been erected under normal building conditions for the sum specified, no contractors would undertake it on the Expositions Grounds with all the difficulties of transportation and double cost of labor and material for less than twice the estimated cost. Twice in succession the plans had been reduced but even then no bidders had been secured. It was at this juncture that the conference of the managers above referred to was held when it was seriously debated whether we should abandon Negro contractors and award the contract to white men. When it was definitely decided to have Negro artisans to erect the building for a Negro exhibit, it was also decided to increase the allotment to forty thousand dollars, if necessary, in order to secure competent and reliable contractors. The building was to be erected under the supervision and according to the regulations of the Supervising Architect of the United States Treasury, and one of those regulations was that the contractor give a bond of fifteen thousand dollars, one half the allotment for the building. Any approved bonding company would be accepted as security. This was a hard condition for colored men, especially since the bonding company required a certified check for \$10,000, to be held until the building was completed. The conditions were all met, however, by the firm of Bolling & Everett, of Lynchburg, Virginia,

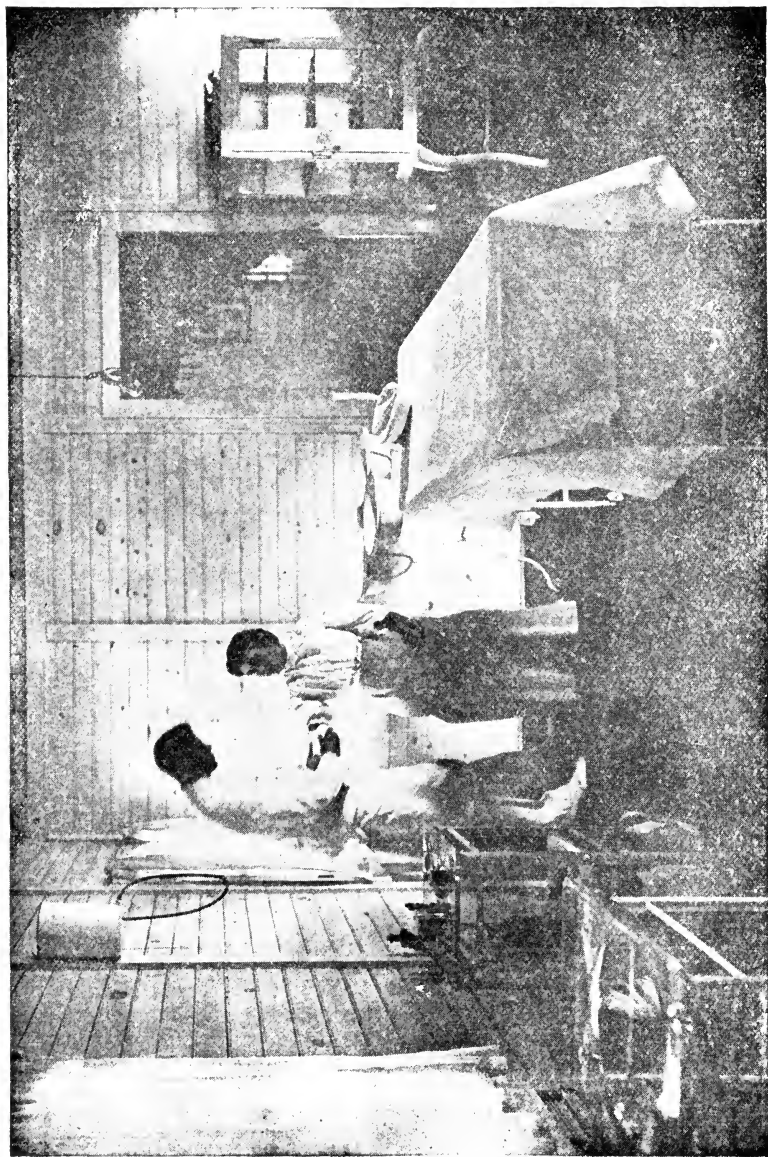
and these men signed the contract, February 5, 1907, the American Bonding Company having become their security.

THE CONTRACTORS

S. H. Bolling, the senior member of the firm, was fifty years of age, the son of a slave brick mason, of whom the son learned the same trade. At sixteen years of age he had learned to read blue print plans, and had sufficient education to understand ordinary specifications. When twenty-one years old he took a contract for a twelve-room brick-house, and completed it with a good profit. He has erected buildings in Roanoke, Farmville, Lynchburg and elsewhere in Virginia, also in Charleston, South Carolina.

A. J. Everett, the junior member, is a native of Lynchburg, Virginia, and a successful carpenter. He has erected many beautiful cottages, and built for himself a large and commodious home with all modern improvements. He has trained his sons in his own trade and educated them in a way to be of great assistance in taking and executing contracts. The firm of Bolling & Everett is not a permanent partnership, but was formed in 1903, to erect a one hundred thousand dollar building in the city of Washington for the Grand Fountain, United Order of True Reformers, and reformed in 1907 to construct the Negro building at Jamestown.

The plans and specifications of the Negro building as finally adopted, call for a structure 213 feet long, 129 feet wide, and two stories high. There were to be eighty-six windows, of which thirty-two were eight feet wide by sixteen feet high, each with ninety-four panes of glass. The others were but little smaller. 128 pillars were required to support the second floor, in addition to the support of the walls, which were to be



[168] OPERATING ROOM OF NEGRO EMERGENCY HOSPITAL, JAMESTOWN EXPOSITION

finished off on the exterior with pebble dash, plaster and staff. The most difficult feature was the roof, which was to be erected on trusses, covering a clear span of ninety-three feet. The building was lighted by electricity, approximately 4,000 incandescent lamps having been used for that purpose. The wiring was a large undertaking, requiring careful work. The contract was let under open bids for \$1,900 to Arthur N. Johnson, a young Negro electrical contractor of Wytheville, Virginia. Mr. Johnson performed this highly technical work with perfect satisfaction to the electrical inspectors of the Exposition and to the managers of the Negro exhibit.

The contractors could have had no more embarrassing circumstances under which to erect the building. It was but eighty days before the scheduled opening of the Exposition when they made their contract and hence they felt the pressure of haste at all times in carrying on their work. But notwithstanding the necessity for haste everything tended to prevent rapid progress. The Exposition Grounds were nine miles from Norfolk, Virginia, the nearest town or shipping point. The sixteen transportation lines centering in Norfolk, transferred all freight to a single one track railroad to the Exposition, and it was regarded fortunate if freight delivered in Norfolk reached the Exposition Grounds within ten days thereafter. All the mechanics and laborers had to come by street car or boat and these lines were proverbial in breakdowns, landing passengers at 10 o'clock who should have been at work at 7:30. As many as a hundred mechanics and laborers were employed on the Negro building, and the supervision of these was, under the circumstances, very difficult, requiring efficient executive management.

The Negro building was handsomely decorated through-

out the interior. The walls, ceiling and posts were covered with burlap. Strips of red, white and yellow cheese cloth, sewed together, were freely used, as were also the national colors, all together producing a very pleasing effect.

The Executive Committee took the view that this appropriation by Congress was an "aid fund," and that the strictest economy should be exercised in its expenditure. We endeavored to get the most possible out of this opportunity to show the world what the colored people have accomplished in about forty years of freedom. We pursued most rigidly the policy of economy. We believe that it would have been difficult under the conditions which surrounded us in our work to have secured, on the whole, greater results for the sum expended. No large salaries were paid, and every item of expense was most carefully considered. Vouchers and receipts were submitted for every item of expenditure in accordance with the regulations of the Commission and of the Treasury Department, and the committee feels great satisfaction in the fact that our recommendations have been approved in almost every case.

FIELD AGENTS

The following were the Field Agents:

W. E. Hope—Delaware, New Jersey and the New England States.

F. D. Lee—Pennsylvania and New York.

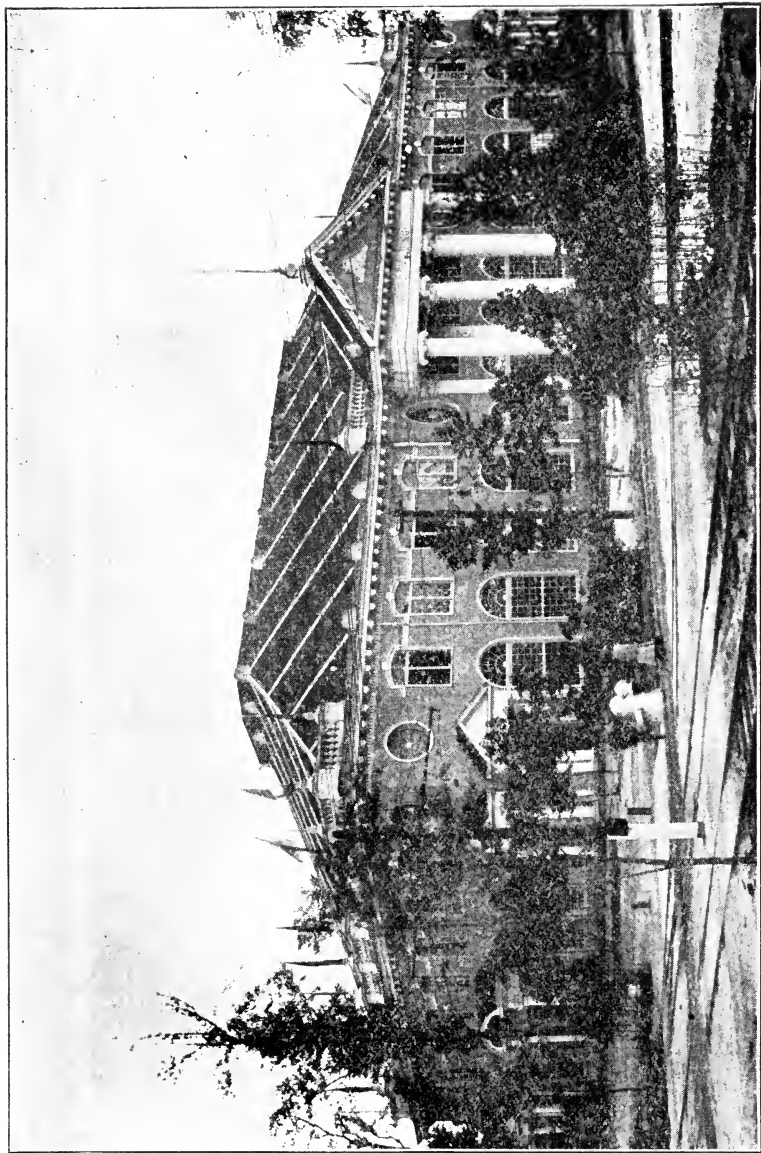
D. N. E. Campbell—Maryland.

D. E. Wiseman—District of Columbia.

Robert Kelser—Virginia, West Virginia.

C. H. Williamson—North Carolina.

A. L. Macbeth—South Carolina, Florida, Georgia and Alabama.



THE NEGRO BUILDING, FACING NORTH.

It was 213 long by 139 feet wide, two stories high, built of wood and "pebble dash" or plaster walls

F. G. Smith—Tennessee.

J. H. May—Mississippi, Louisiana, Arkansas, Texas and Oklahoma.

W. W. Fisher—Missouri, Nebraska, Kansas and Colorado.

C. H. Johnson—Ohio, Kentucky and Indiana.

J. H. Porter—Illinois, Iowa, Wisconsin and Michigan.

No attempt was made, owing to the short time the committee had to collect exhibits from points further west than in the States named, although there were a number of race patriots who sent exhibits from the extreme western States, and from at least one of the islands. The above named agents were summoned to meet the Executive Committee in the city of Washington, on January 22, 1907, and there to report the exhibits they had listed and the general status of affairs in their several fields. During a two days' conference, the committee heard from each and then outlined to them the plan of the further campaign. They were told to solicit exhibits under the following classifications :

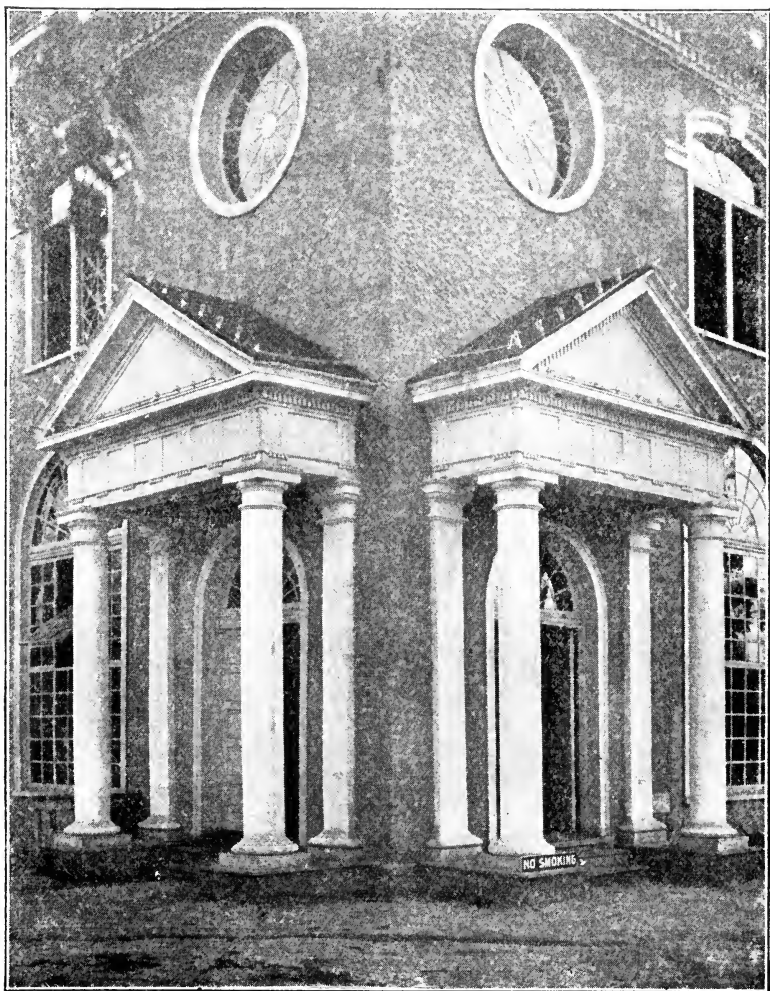
(1) Education, including photographs of buildings, classes and campus, samples of literary and mechanical work of pupils, catalogues, sets of text books used by the pupils, drawings, compositions, kindergarten paraphernalia, etc.

(2) Homes, to include small models of good homes, photographs of exteriors, stables, yards, interiors, parlors, dining-rooms, bed-rooms, kitchens, etc.

(3) Farms, samples of agricultural products, canned and preserved goods, soils, photographs of barns, stock and machinery.

(4) Skilled trades and organized labor: to include inventions, samples of workmanship, photographs of shops and products.

(5) Business enterprises, including photographs of banks, stores, shops, samples of stationery, etc.



NEGRO BUILDING. CORNER ENTRANCE.

(6) Professions, photographs, libraries, diplomas, etc.

(7) Military life, to include swords and guns worn in service, photographs, medals, and other trophies won for valor, etc.

(8) Church life, to include photographs of church buildings showing exteriors and interiors, pulpits, etc., also photographs of bishops, elders, pastors, and officers with statement showing value of church property, number of communicants, and various branches of work, etc.

(9) Books and periodicals. We desire especially to have an exhibit of all books and periodicals written or published by Negro authors.

(10) Music and art, the collection of art work at this Exposition promises to be especially good. Send your work.

(11) Woman's work. While no distinction will be made against woman's work in any line, we desire to emphasize that we want a full collection of samples of all skilled work which our women are performing.

Each of the field agents was required to forward a daily report on a card addressed to the committee. The blank read:

DAILY REPORT TO THE EXECUTIVE COMMITTEE

Within the 24 hours ending.....o'clock.....M. (Month.)

(Day.) I have performed the following (including travel):

.....

One week from to-day I plan to be at.....

.....Date.....

(Sign here).....

Field Agent,

If an agent failed to make daily reports he was at once called upon for an explanation. No feature of the work of promotion was more fortunate than this, for the Executive Committee could on each day definitely estimate the progress of the work and the faithfulness of the agents.

When the conference of the field agents closed on January 23d, one of them, C. H. Williamson, went home with the determination to make for his State the best showing of them all. He and C. N. Hunter immediately began plans for aggressive work, and succeeded in securing from the State of North Carolina an appropriation of \$5,000 without a single dissenting vote in the Legislature. With these funds they were able to bring out a fine exhibit.

Early antagonism made it difficult for the field agents to secure a ready response. It was decided, therefore, to furnish to the Negro newspapers specially, and to the press generally, items of interest relative to the progress of the exhibit. R. W. Thompson, of Louisville, Kentucky, who collected the newspaper exhibit, was secured for the purpose, and he did most excellent service in his weekly news notes. Most of the newspapers printed these notes, and thus, without compensation, which we were unable to give, they aided materially in stimulating interest in the success of the exhibit.

For the convenience of the committee, headquarters were secured in the Treasury Building, Washington, D. C. The office force was here completely organized. All mail was opened by one clerk, who "briefed" it, i. e., wrote on a fold of the letter, or upon a slip pasted to it, the list of its contents. These letters went to the chief clerk, who distributed them to the chairman or secretary of the committee, or to the fiscal agent, whose office was with the committee. The



NEGRO BUILDING, EASTERN DOOR, showing the fine architectural detail that entered into every part of the building. Overhead are the big electric cables that brought current for four thousand electric lights.

Director General maintained a separate office in Richmond, Virginia. Three stenographers took dictation, a book-keeper kept the records, and three other clerks devoted their time exclusively to addressing envelopes, folding circulars and letters and miscellaneous work. All dictated letters were copied in letter press books, which were indexed and given cross references. An alphabetical index record-card was made of each correspondent and these letters were then filed under subject classification. That is, letters relating to a field agent, were filed in a pocket bearing his name and number, those relating to exhibits generally, were filed in a pocket bearing another number and so on. Each subject was given a number and a pocket, and the index record-card indicated the pocket where the letter could be found. The book-keeping was done with equal exactness. Vouchers were required for all expenditures, and a book record was made of each item. All accounts were posted daily, and a record was kept of all obligations incurred.

When it came to preparing for the reception of the exhibits, care was taken to provide a record for each step. When a field agent reported the name of a proposed exhibitor a circular letter was sent to the address with an attached blank to be filled out setting forth the nature of the exhibit, its value, size and general description, and the date when it would be ready for shipment. When the time for shipment approached, shipping labels and tags with full instructions printed thereon, were sent to exhibitors in order to secure a correct delivery at Jamestown. The label was a sheet, eight by eleven inches, so printed that one half was white and the other half black. When these labels were pasted on packages of exhibits, transportation agents came to recognize them at a glance as intended for the Negro building. When packages

were received, each was given a number before being opened, the number being marked on the box or package, and entered on a register kept for that purpose. The package was then opened and a record card filled out showing box or package number, name and address of exhibitor, name of transportation company at starting point, name of company from which received, date when shipped, date when received at Negro building, amount of charges, a description of each article and its condition when received. The clerk making the record signed his initial at the bottom, thus making himself responsible for its accuracy. These cards were carefully filed and checked up. When the exhibits were subsequently catalogued, errors and omissions were noted and corrected. In repacking the exhibits for returning, these cards were of invaluable aid, enabling the packer to replace articles in the original cases, thus insuring dispatch and accuracy. The system of records and accounts was planned by Andrew F. Hilyer, Secretary-Treasurer of the committee. In carrying out this work the committee was most fortunate in having the services of T. A. Hill as stenographer and chief clerk, Mattie E. Tyler as book-keeper, Ruby P. Hughes, as file clerk; Arsine E. Gresham and Frank H. Hallion, as stenographers, Nannie B. Jackson and Frances B. Dorkins, as mailing clerks. Others were pressed into service temporarily during rushes.

SPECIAL FEATURES

Among the many special features of the Negro exhibit was the Emergency Hospital Exhibit. A committee of physicians, consisting of Dr. A. M. Curtis, chairman; Dr. George C. Hall, of Chicago; Dr. Joseph J. France, of Portsmouth, Virginia; Dr. R. F. Boyd, of Nashville, Tennessee, and Dr.

W. A. Warfield, of Washington, D. C., kindly gave their services to the work of gathering an exhibit showing the work of Negro physicians. To do this effectively a separate building was arranged for and this was fitted out with three rooms for exhibits, patients and attendants. Dr. James F. Lawson, was secured as resident physician. Many cases of injury and sudden illness were treated.

PLANTATION SONGS

In order to provide an exhibit of original plantation Negro music, it became necessary to make a special arrangement therefor. A representative of the Executive Committee went to Fisk University, Nashville, Tennessee, the home of the original Fisk Jubilee Singers, and negotiated with the president of that institution an arrangement whereby a dozen selected voices, male and female, should come to the Negro building and render two or more concerts daily for the entertainment of visitors. It was agreed to employ each of them for certain hours as guards and guides, paying each sufficient salary to cover his expenses. The concerts in the Negro building were free, but the singers were enabled to give pay concerts in another part of the Exposition, and in the vicinity, thus realizing an income for meeting their expenses in the coming year of school.

The Warwick Tableaux were prepared by Miss Meta Vaux Warrick, of Philadelphia, Pennsylvania. The committee gave her the contract February 27, 1907, to construct in a true and artistic manner a series of fifteen model groups to be so arranged as to show by Tableaux the progress of the Negro in America from the landing at Jamestown to the present time.



These Tableaux will be found heading the various chapters of this volume.

To demonstrate the Negro's skill as a mechanic and inventor it was arranged to have at the Jamestown Negro Exhibit a department in which to have mechanical devices, manufactures and inventions by artisans of the race. This department was in charge of Arthur N. Newman, the instructor in electricity and physics at the Armstrong Manual Training School, Washington, D. C. He was assisted by Franklin N. Hilyer, a graduate of that school, who had shown in his studies a marked aptitude in mechanics. A section of the first floor of the Negro building, containing twelve hundred square feet, was set aside for the installation of inventions and mechanical devices. Stress was laid on those which could be kept in operation during the hours of exhibit. Others were arranged with a view to showing their adaptability to the purposes intended. Here follows a list of the articles and inventions actually on exhibit.

DEVICE.

INVENTOR OR MAKER.

Book or copy-holder.....	B. T. Montgomery
Boat propeller.....	S. G. Crawford
Barber's sign.....	G. A. E. Barnes
Cotton chopper, scraper, cultivator.....	L. D. Moore
Cotton planter.....	A. C. Taylor
Coal and wood cabinet.....	Barton
Cigarmaker's board (improved).....	A. C. Cambridge
Chestnut gatherer.....	S. G. Crawford
Curtain support.....	A. C. Taylor
Duplex mouthpiece for telephone.....	Ira Ashe

Gun.....	Alfred McKnight
Horse over-boot.....	R. Coater
Horse over-shoe.....	Wm. Hill
Hot air evaporator.....	A. F. Hilyer
Headlight.....	W. H. Montgomery
Harness buckle and strap.....	R. B. Benford
Incubator and bread-raiser.....	G. F. Carr
Invalid's bed.....	A. C. Taylor
Musical clock.....	W. T. Davis

MINIATURE RAILROAD

Block system.....	A. C. Newman
Trolley wheel.....	G. R. Robinson
Car fender.....	M. A. Cherry
Showing	
Electric system.....	A. C. Newman
Spring seat for chair.....	A. B. Blackburn
Model battleship.....	W. W. Davis
Plough.....	E. Nelson
Plough and heel sweep (improved).....	R. P. Rodgers
Patent models.....	U. S. Patent Office
Passenger register.....	Wm. Lawrence
Ring puzzle.....	George Ellis
Track crossing and wheel.....	E. R. Robinson
Model steam engine.....	Eldridge Nichols
Wagon.....	J. W. Dorkins
Model battleship.....	Percy Smith
Model schooner.....	James Stanley
Model steamboat.....	George Kelley
Model battleship.....	Willis Toliver
Model tugboat.....	

Horse shoe exhibit.....	John Showell
Electric automobile, original design.....	F. N. Hilyer
Horse shoe exhibit.....	Clarence Kittrell
Horse shoe exhibit.....	John Showell
Horse shoe exhibit.....	J. H. Stone
Engine and boiler.....	J. Moore
Pattern exhibit.....	G. A. Harrison

PHOTOGRAPHS

Disinfecting generator.....	F. A. Thomas
Friction heater.....	C. S. L. Baker
1—one-half H. P. 110v D. C. Motor.	
2—one-eighth H. P. 110v D. C. Motors.	

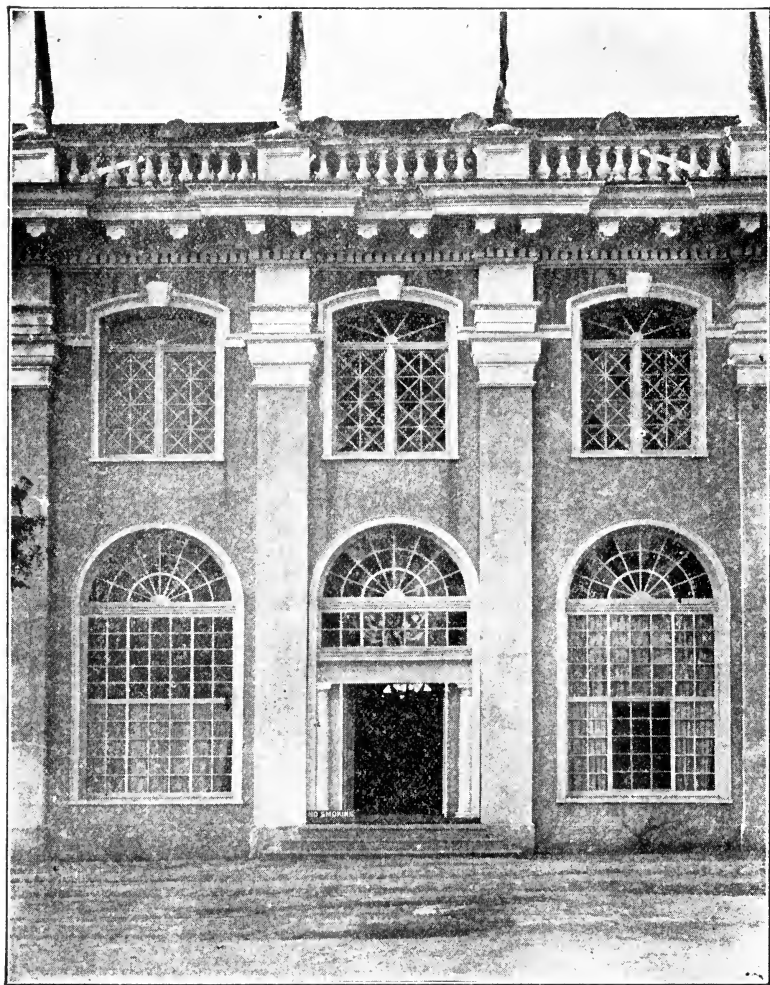
ELECTRICAL DEPARTMENT,
Armstrong Manual Training School,
Washington, D. C.

In addition to the devices listed above there were displayed printed descriptive drawings and specifications of three hundred and fifty-one patents by Negroes, loaned by the United States Patent Office.

THE SAVINGS BANK EXHIBIT

The Negro exhibit at the Jamestown Exposition had the unique and novel feature of a real bank in operation for the convenience of visitors. It was a branch of the Savings Bank of the Grand United Order of True Reformer's, with headquarters in Richmond, Virginia. A banking business of \$75,731.87 was done during the Exposition period, many white persons, including officials of the United States on duty at the Exposition, being among its patrons.

The affability and polite manners of the young colored



[184]

REAR DOOR TO NEGRO BUILDING AND THE
ARCHITECTURAL SCHEME SURROUNDING IT

cashier, R. T. Hill, Jr., were commented on by numerous visitors, and these good qualities won for his bank much of its popularity. The bank was not conducted as a money-making venture, though it so proved. It was provided there in the Negro building, among ten thousand other exhibits, to show the business capacity and progress of the Negro. The great success it had in demonstrating this capacity was another proof of the wise business sense and practical wisdom with which the organization of which it was an exhibit has been and is now being conducted.

In the Negro exhibit at Jamestown we had an excellent collection of printed scores, composed by Negro musicians. The collection was made and installed by Clarence C. White, a violinist of fine ability, and consisted of two hundred and twenty-nine compositions by seventy-eight Negro composers.

There was also a collective exhibit of newspapers, edited and published by Negroes, including 175 newspapers and magazines. The Brooklyn Life referring to this exhibit said: "One of the most convincing proofs of the progress is to be found in an alcove devoted entirely to newspapers owned and edited by Negroes. The number of such publications is astonishing."

A collection of three hundred volumes of books written by Negro authors was displayed in the Negro Building. The exhibit was prepared by Daniel Murray, who has been engaged for several years in collecting bibliography of Negro authors.

A considerable section of the building was set aside for an agricultural exhibit and this feature was admirably worked out by A. L. Macbeth, who arranged as wall decorations a series of mosaics, made of grains and seeds. The ideas were original

and the effect unique. Different domestic farm animals were well executed in these mosaics.

It was difficult to say what was the most creditable exhibit, but one of the most convincing features certainly, was the large collection of 719 exhibits of fancy needle-work by 409 individual exhibitors. There was every variety of excellence, but by far the most of it was highly creditable. No intelligent description of it is possible within the limits of the space of this report. For a further description of these exhibits, attention is invited to the report of the special jury of awards which is included in and made a part of this report.

When it was desired to arrange for guards to protect the exhibits, application was made to Major R. R. Moten, for two Hampton students to act as officers in charge of guard duty, and he selected two graduates, J. R. Burruss and E. D. Mickel, and it was largely due to the conscientious attention to duty of these two young men, together with J. H. Smith, an experienced night watchman, that practically nothing was stolen from the building.

THE PRESIDENT'S VISIT

By June 10th, we were sufficiently ready to receive the President, and were honored by a visit from him on that day, the only exhibit building which he visited at the Exposition. After inspecting all the exhibits carefully, accompanied by Mrs. Roosevelt, Hon. Victor H. Metcalf, Secretary of the Navy; Governor Terrell, of Georgia, and others, President Roosevelt said in parting:

"My friends, I can simply say one word of greeting, it is a great pleasure to be here to go through this magnificent building and to see the unmistakable evidences of progress

you are making, as shown by the exhibits I find here. I congratulate you upon it; may good luck be with you."

Hon. George B. Cortelyou, Secretary of the Treasury and chairman of the Jamestown Ter-Centennial Commission, visited the Negro Building on July 3d, and after listening to the Jubilee singers and examining the exhibits, he addressed the assembled audience as follows:

"Mr. Chairman, I want to say to you that I am delighted to have been able to visit you, and I congratulate you most heartily upon what you have done. I think in making this exhibit, you have chosen the way of winning the confidence of the right thinking people, because, in making it, you show capacity, signifying progress, progress consistent with your self-respect, progress that has come through self-help, the kind of progress that wins its way through the world everywhere. You are, indeed, to be congratulated upon what you have already accomplished. May the leaders of your race, those who have your best interest at heart, lead in the way of the progress you have indicated here, and may the people of all sections lend a helping hand as you strive to solve the problem that confronts you."

July 4th, Independence Day, was selected as the formal opening day of the Negro Building, Professor Kelly Miller, of Howard University, Washington, D. C., was the orator and his address was a vigorous presentation of the relations of the races and the hopefulness of a final and complete adjustment.

A large attendance was present, and from that day, the Negro exhibit was pronounced by the visiting public a success.

Prof. Miller's address was in part as follows:

"A dozen years after the founding of the European popula-



tion at Jamestown, there came another bark from another continent with a human cargo another color and clime. Europe and Africa have made America. One year later was planted the Plymouth colony at the North—that handful of corn in the earth whose fruit has covered and reclaimed the continent. By a strange coincidence of history, within the period of thirteen years, there was set in motion the three streams of population and tendency, the conflict, adjustment and balance between which have marked the measure of American progress.

It is especially fitting that the Negro should have his part in this Ter-Centennial celebration, at the place which has witnessed the long trial of trials and tragedy and triumph, too, which have characterized his presence on this continent. In this region round about, the first African slaves entered the house of bondage. These placid waters have for three centuries heard the songs of sadness and joy of slave and freeman, as he rowed his skiff and poured out his over-burdened soul, surrounded by the blue waters underneath and the blue sky overhead. On this peninsula were enacted many of the most stirring incidents of that war which broke his bonds and set him free. It was on this shining sheen of water that iron monsters first contended in titanic conflict for mastery of the sea, the turning point not only of our War between the States, but of all wars in the future. Over across the way, under a weeping willow, Samuel Chapman Armstrong, who represents philanthropy incarnate, and who gave himself for us, sleeps the final sleep of the just made perfect. How fitting then that the Negro, too, should commemorate this time and place, which is intended to show something of the part which he has played in the general progress of the nation."

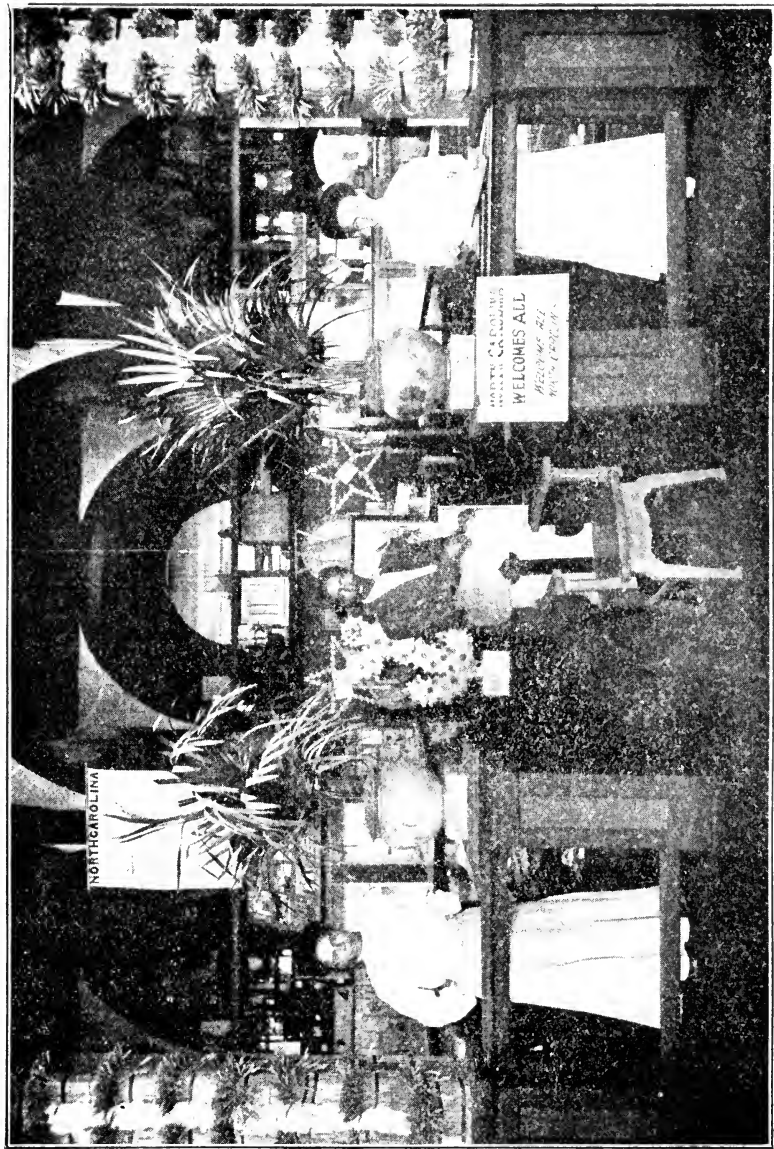
August 3d was set aside by the Jamestown Exposition Company as Negro Day, and all the machinery of the Exposition was used to make it a success. Dr. Booker T. Washington was the orator of the day, and there assembled to hear him one of the largest and most representative audiences of colored people ever gathered in this country. Of the ten thousand assembled probably two thousand were teachers, ministers and other leaders who had been in attendance upon the Hampton Negro Conference. The program of the day included an exhibition drill by two hundred Hampton students, led by their own brass band, the address by Dr. Washington and a concert by the Fisk University Jubilee Singers.

Dr. Washington introduced his speech as follows:

"I have been surprised and pleased at the neat and attractive appearance of the Negro Building and at the large exhibit, which has been installed in such an attractive and instructive manner. I am free to say that I wish that every member of my race could come here and witness these evidences of progress in agricultural, mechanical, house-keeping, educational, moral and religious development."

September 13th was the banner day in attendance at the Negro Building, no less than eighteen thousand people having passed through the building on that day. It was the occasion of the Grand United Order of True Reformers, whose headquarters are at Richmond, Virginia. Rev. W. L. Taylor, the president, spoke to an audience that filled the large auditorium.

There were many other notable occasions, and altogether, it is estimated from our register and daily records that approximately three-fourths of a million people visited the Negro Building.



[191] Entrance to North Carolina Exhibit, C. H. Williamson, Commissioner, and His Two Assistants.

REPORT OF THE ADVISORY BOARD FOR THE NEGRO BUILDING OF
THE JURY OF AWARDS, JAMESTOWN EXPOSITION

The Advisory Board was composed of:

T. S. Inborden, B. S., Chairman.

Principal Joseph K. Brick, Industrial and Normal School, Enfield, North Carolina.

Mary Church Terrell, A. M., Secretary; member of the Board of Education, Washington, D. C., magazine writer and lecturer.

W. D. Crum, M. D., Collector of the Port, Charleston, South Carolina.

J. C. Napier, LL. B., Cashier One Cent Savings Bank, and attorney at law, Nashville, Tennessee.

W. T. B. Williams, A. B., Agent John F. Slater Fund, School Visitor for the South, Hampton, Virginia.

The report was as follows:

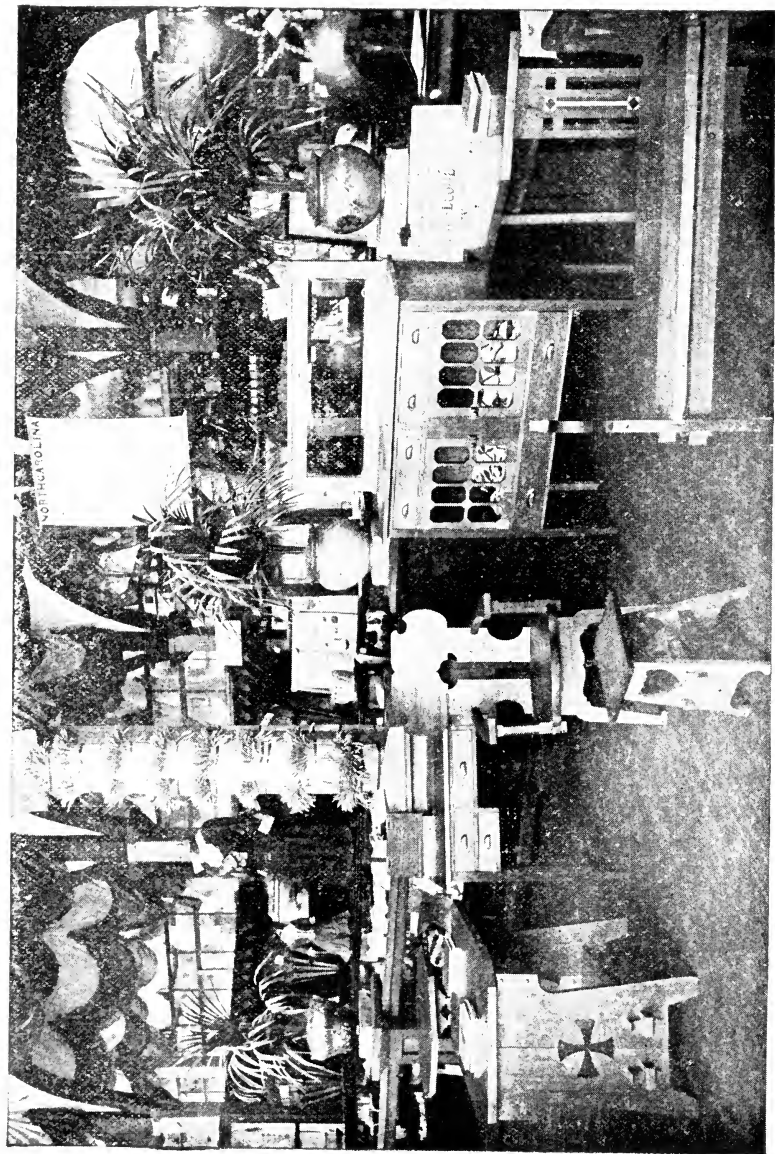
Dr. Albert Shaw, President of the Jury of Awards: We beg leave to submit the following report:

The Negro exhibit at the Jamestown Exposition is surprisingly large and varied, and in many ways full of significance. Practically every section of the country is represented by exhibits; and their variety is highly illustrative of the increasing diversity of interests of the colored people. The high quality, too, of so large a number of exhibits, shows in a striking way the advance being made by these people. It is generally agreed that in every particular this exhibit surpasses the exhibits made by the colored people at former expositions held at New Orleans, Atlanta and Charleston. The beautiful, commodious Negro Building, designed and constructed by Negroes in itself an excellent exhibit of the Negroes' taste and skill. These qualities are also further displayed in the

pleasing decorations of the building and in the effective installation of the exhibits.

The whole range of Negro exhibits collected in one building sets off the Negro Building in sharp contrast with the other buildings of the Exposition, which contained exhibits by classes respectively. This general and comprehensive exhibit, however, has proven very attractive to the visitors. The exhibits are arranged according to subjects, except in the case of the North Carolina exhibit. No partition was allowed to exceed eight feet in height. This kept every exhibit within easy reach of the eye, and insured good ventilation throughout the building. The Negro Building also serves as a social center for the colored people who attend the Exposition. This gives the building a pleasing air of hospitality and cheer that doubtless helps to secure a large number of interested visitors. The total number of exhibits installed is 9,926. Of this number the Jury of Awards, selected as worthy of special consideration, 220. While all these are good in many respects, some are especially deserving of mention in this report.

Probably the most artistic of these exhibits and the one most suggestive of the development of the Negro is a series of historical tableaux by Miss Meta Vaux Warrick, a young colored sculptress of Philadelphia. For the tableaux she chose a number of significant incidents in the career of the Negro in this country and modeled in plaster peculiarly appropriate figures to represent him in each stage of his advancement. The first tableau shows the landing of the slaves at Jamestown. In this scene they are bound together and wear only their native savage dress. The second tableau identifies them with the economic interests of the country, by representing them at work in a cotton field. Here they



NORTH CAROLINA EXHIBIT

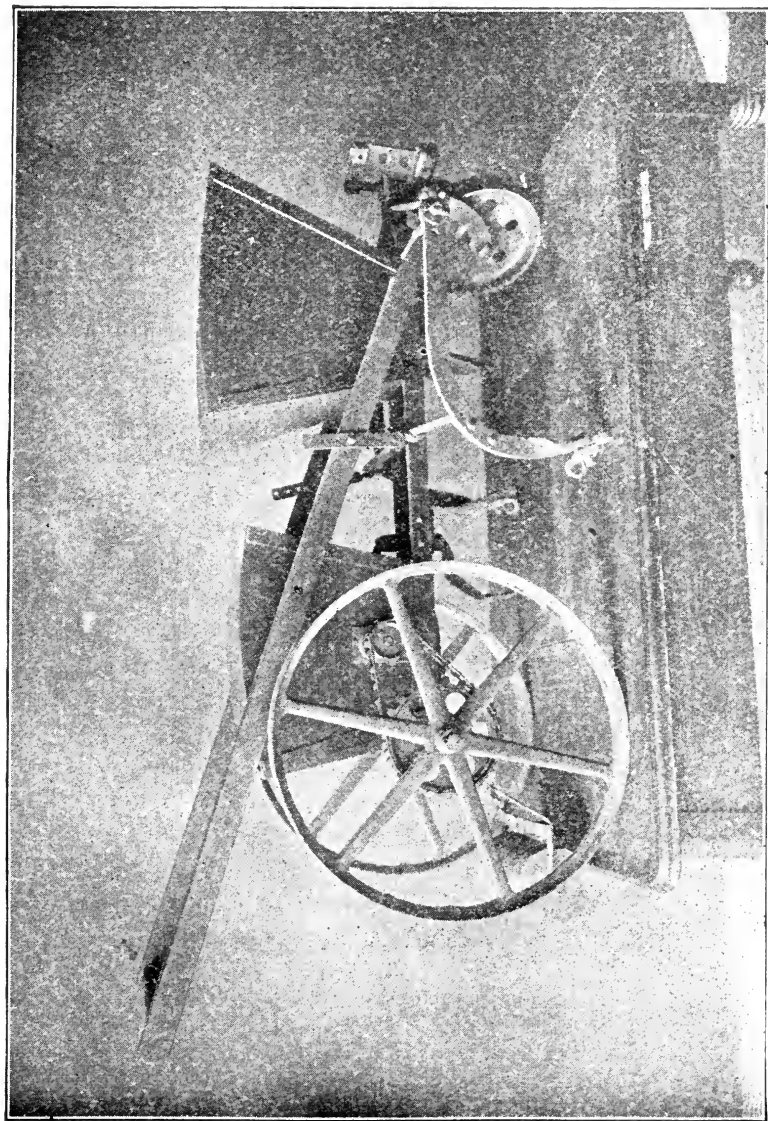
are properly clothed, and show other evidences of increasing civilization. It is also readily apparent that the slaves are no longer uniformly black. The third scene represents a runaway slave in hiding; the fourth goes a long step forward and shows a Negro organization—the historically true beginning of the African Methodist Episcopal Church, the greatest organization of the race. The fifth tableau is a spirited representation of the Negro's loyalty to his master during the War between the States. He is shown here, defending his owner's home. The scenes that follow represent the Negro in freedom, and show the pathetic beginning of Negro education, the erection of the first home of the freedmen; Negro soldier, the Negro as an independent farmer, skilled workmen, and builders and contractors, and the Negro as a business man and banker. The last three scenes include tableaux of the home and church of the modern, successfully educated, and progressive Negro, and of a college commencement. The story of the development of the colored people from their landing at Jamestown down to the present, is skillful and artistically told, no less in the dress, physical bearing, and facial expression of the characters than in the subject of the tableaux. It is a remarkable representation admirably executed.

In sharp contrast with the other States, and especially with Virginia, on whose soil the Negro first landed, shortly after the founding of Jamestown, North Carolina enjoys the distinction of having made an appropriation to assist her colored citizens in making a display of their progress at this Exposition. The bill making the appropriation of \$5,000 for this purpose, passed both houses of the General Assembly without a dissenting vote. North Carolina is also the only State whose officials included in their exercises at the Jamestown Exposition and official visit to the Negro Building and

a speech from the Governor of the State, full of encouragement and hope.

The North Carolina exhibit covers nearly 2,000 square feet, and occupies a place of distinction in the Negro Building, the center facing the main entrance. The exhibit is large, containing over 2,000 entries, well organized, but it lacks somewhat in effectiveness owing to want of room. In the department of agriculture there are displayed fine samples of wheat, corn, and other cereals, grasses, tobacco and cotton. The department of horticulture, and domestic science, also have fine displays. Under the head of needle-work there are 300 entries, including excellent work of all kinds from individual exhibitors all over the State, and exhibits from many of the schools of Durham, and Greensboro, the State Normal School at Elizabeth City, the High Point Normal and Industrial School, the Joseph K. Brick School, and the St. Augustine School. These schools, together with the Agricultural and Mechanical College at Greensboro, also had large exhibits of mechanical work. A unique exhibit is that of the North Carolina Institution for the Deaf, Dumb and Blind. It includes excellent samples of sewing, brooms, mattresses, etc. There are besides, interesting departments of the forestry, minerals, fine arts, literature, and photographs of homes, schools, churches, offices and business houses, illustrative of the general progress of the colored people of the State of North Carolina.

That Negroes are not wanting in inventive genius is well illustrated in the exhibit of inventions by colored persons. In order to show the authenticity of the inventions there are displayed about fifty models, and the specifications and drawings of about three hundred and fifty-one patents issued to Negroes by the United States Patent Office. The exhibits



[197] COTTON PLANTER, BY A. C. TAYLOR, CHARLESTON, S. C.

show particular inventions pertaining to agriculture, railroads and manufactures. Some of the best inventions on exhibit are as follows: Three inventions by A. C. Taylor, a combined fertilizer, distributor and cotton planter, and an extension step-ladder, and convenient bed-springs, that may, by the turning of a lever, be converted into chair; a steel car-wheel, by E. R. Robinson, so cast that it is perfectly round when it comes out of the mould, and does not have to be turned on a lathe as is the case with other wheels. By this method the hardest kind of cast iron may be used, and the wheel lasts five or six times as long as the ordinary wheel. P. B. Williams has an invention for an electric switch, controlled from the car. This enables the motorman or engineer to operate the switch while the car is in motion. A. C. Newman has an invention for a block system for railroads, operated by alternating currents. When two trains are in the same block at the same time, red lights are lit in the cabs of both engines. The device is cheap and effective.

The large and attractive display of shoe polish made by A. C. Howard, its inventor and manufacturer, is a fine sample of a very practical invention of a Negro. His two factories, one in Chicago and one in New York, are further illustrations of a Negro's ability as a manufacturer and a business man.

The most effective exhibit of the Negro in business is that made by the True Reformer's Bank of Richmond, Virginia. It maintains a branch bank in full operation in the Negro Building. Up to September 1st, this bank had handled \$21,146. The central bank in Richmond does an annual business of \$1,500,000 and carries deposits by Negroes to the amount of \$336,272.87.

A noteworthy exhibit of china painting by Mrs. Frances

Spencer Dorkins deservedly attracts a great deal of attention. A number of her exhibits have been sold. Among the purchasers is Secretary Metcalf of the Navy Department.

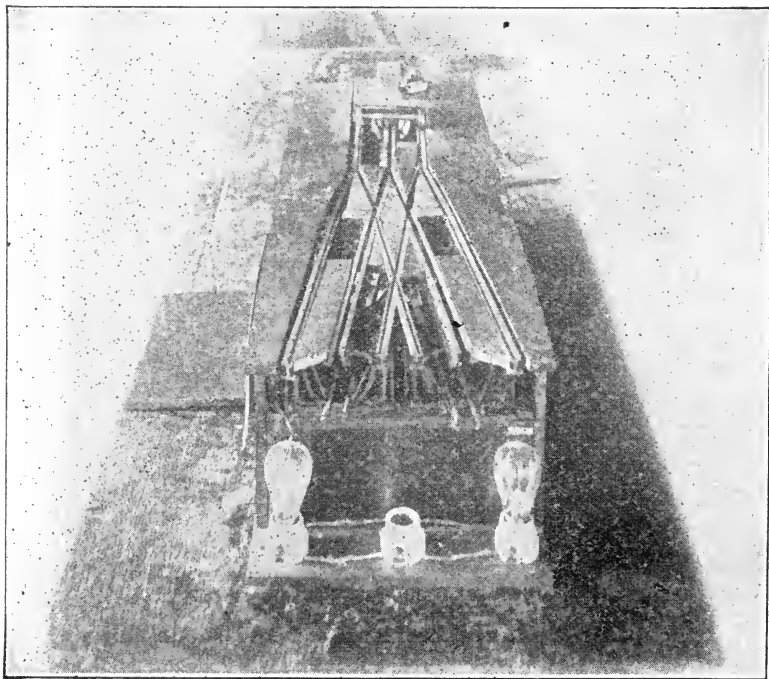
The display of sewing and fancy work is one of the notable features of the Negro exhibit. It includes more entries than any other subject, and the exhibitions represent every section of the country. These exhibits include the work of both schools and individuals, and comprise practically every class of sewing and fancy needle-work, crocheting and embroidery, battenburg, Irish point lace, maderia, French and Roman embroidery, hebedo work, and several patterns worked in hardanger and mountmelick embroidery, are to be seen among many other patterns and designs.

The excellence of this work elicits from the visitors constant praise and admiration. A list of those deserving of praise would be far too long to include here. A few of the most excellent exhibits and the fancy work of the students of the St. Francis de Sales Institute, at Rock Castle, Virginia; two large centerpieces, by Mrs. Margaret Fortie, of Philadelphia; an embroidered skirt, by Mrs. Julia Harris, of Norfolk, Virginia; a lace collar, by Mrs. Susie Clingman, of Denver, Colorado; a battenburg centerpiece, by Mrs. Ida Underwood, of Rainbow, Connecticut; embroidered priest's stoles, by Mrs. Arthur L. Coombs, of Augusta, Georgia; a mountmelick centerpiece, by Mrs. Marcellia Mickens, of Covington, Virginia, and a child's dress, hand-made, by Mrs. Eliza Williams, Brooklyn, New York.

The exhibit of paintings occupies considerable space, and the number of individual exhibitors is large. The most successful paintings are a portrait of Booker T. Washington, by J. R. Thompson; two oil paintings, "Adam and Eve" and "An

Old Woman," by Allen Jones ; a painting, "Eloise," by Robert E. Bell, and some portrait paintings by T. W. Hunster

In the department of sculpture there are but few exhibitors.



ELECTRIC RAILWAY SWITCH

Patented by P. B. Williams, of Washington, D. C. The motorman may by this apparatus move switches to suit himself by simply turning a lever. This model was in actual operation in the Negro Building.

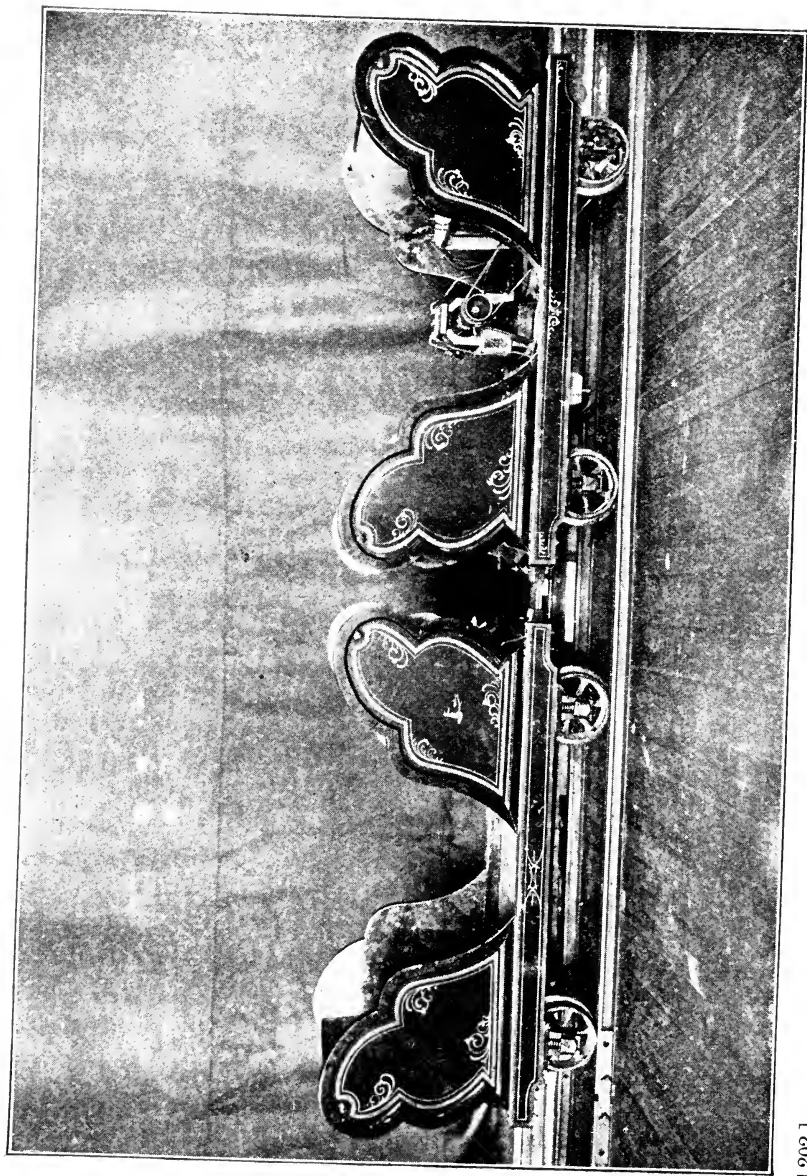
However, Miss Bertina B. Lee submitted ten exceptionally fine pieces.

The photographers' exhibit, on the other hand, is exceedingly

large and interesting. Most of this work is of high grade. The subjects chosen by the exhibitors added greatly to the interest of the exhibit without detracting from the excellence of the photographers' work. Pictures of distinguished colored men and of the houses of many of the more successful colored people of the various cities of the country make up a large part of this exhibit. A. N. Scurlock, of Washington, D. C.; A. P. Bedou, of New Orleans; H. M. Brazelton, of Chattanooga, and A. L. Macbeth, of Charleston, South Carolina, stand out as the most successful of these exhibitors.

Agriculture, in which so many of the colored people are engaged, is given a large space in this exhibit. The display was very attractively arranged by Mr. A. L. Macbeth, of Charleston, South Carolina. Agricultural displays are also shown in the exhibits of a number of the schools. Fine grades of grain, grasses, tobacco and vegetables are shown. A particularly beautiful exhibit of vegetables by Henry Kirklin, of Columbia, Missouri, is especially deserving of mention in this connection.

The lack of education among the colored people and their great desire for self-improvement had for years made education the interest of greatest importance among them. Accordingly, no exhibit of the progress of the Negro is complete without some representation of their schools. The work of most of these schools is so many-sided, novel and objective, and so far removed from mere text-book routine, that it lends itself readily to the purpose of exhibition. It is very natural, then, that exhibits of the work of Negro schools should form a large part of this presentation of the Negro's progress in this country. Both the literary and industrial schools have many representatives in this display, and every phase of work from the primary grades to the college and



professional school, is shown in some form. Public and private schools, and schools for defectives, alike have work on exhibition.

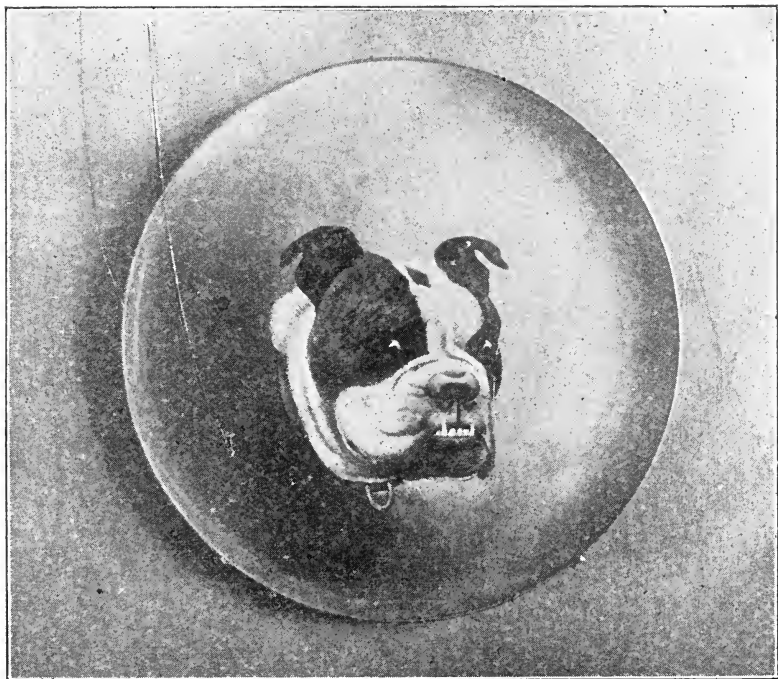
Most of this work is very creditable and some of it highly meritorious. But in consideration of what it stands for in the main, it is all worthy of great praise. It is the representation of what is coming to be a general movement in education throughout the South no less than in other sections of the country. It is expected, of course, that practical manual training work should be shown by the better private colored schools, for in fact it is through them that such work has made its way into the schools, but that public schools to so great an extent are emphasizing training for the economic efficiency and at the same time making the work educating is agreeably surprising. And especially is this true when it is found that such work is finding its way into the rural schools, as is illustrated by the exhibit of Norfolk county, Virginia. The fine showing made by these schools is due to the work of the Southern Industrial Classes, which also carry on the manual training work in the Norfolk and Portsmouth schools. The classes are mainly supported by philanthropy, but their work receives the support and sympathy of the local school officials. The public schools of the cities of Newport News, Lynchburg, Norfolk and Portsmouth, in Virginia; Durham and Asheville, North Carolina, together with other cities, had a very good exhibit of both literary and manual training work. There is also a unique exhibit from Washington, D. C., showing the work of the schools from the elementary grades through the high and Normal schools. Miniature school rooms displayed the equipment of these schools and appropriate figures represent teachers and pupils at work. The

exhibit made by the Armstrong Manual Training School of Washington, D. C., is in itself also very meritorious.

Nearly all the educational work among the colored people above the graded schools is carried on by private schools and colleges. These institutions fall roughly into two general groups—the industrial schools, and the colleges devoted mainly to literary training. The best exhibits made by representatives of the industrial schools are those from the Hampton Institute and from the St. Emma and St. Francis de Sales Institute at Rock Castle, Virginia. The colleges having the best exhibits are Fisk and Howard Universities. These exhibits are worthy of mention in some detail.

In its order, completeness and artistic arrangement, the exhibit of the Hampton Institute is by far the best made by industrial schools. It is fortunately located near one of the main entrances. The ample space allotted to it is enclosed in a restful room with walls covered with grayish brown bur-lap and hung with large, pleasing pictures, illustrating the work of the school. An ample fireplace, flanked by inviting settees, welcomes visitors, an exhibit showing effectively one of the practical industries taught at the school. About the room are neatly finished, substantial chairs, desks, tables and show-cases made by the students, and used here to display other work. Each subject taught is represented in three ways—by a large fine picture of the students performing the work, by a sample of the work itself, and by a chart outlining the course of study for that trade or industry. For example, the machinists' trade is represented by a picture of the shop and an engine made by the boys; printing, by a picture of students at work and by books and pamphlets turned out by that department; wheel-wrighting and blacksmithing are objectively represented by a fine delivery wagon; and harness-making,

by an excellent set of harness, etc. Agricultural work is illustrated by cases of growing plants showing the growth of roots in different soils at varying depths. The girls' manual training work is shown by the exhibits of cooking, canned



HAND-PAINTED CHINA, BY FRANCES SPENCER DORKINS,
VALUED AT \$50.00.

fruits, dresses and underwear made at the school. And, as examples of the all round training given the girls, there are pictures showing girls washing, ironing, house-cleaning, cook-

ing, setting tables, cutting and sewing. A fine picture of a young man reading to two old people in their cabin, aptly illustrates the community work and the missionary spirit cultivated at Hampton Institute. The literary work done at the school is clearly set forth on large charts containing the course of study for the trade school, the under-graduate academic course, and the graduate courses. Altogether, this is the most effective exhibit, eloquent of the very practical and many-sided training given by this finely equipped and well maintained institution.

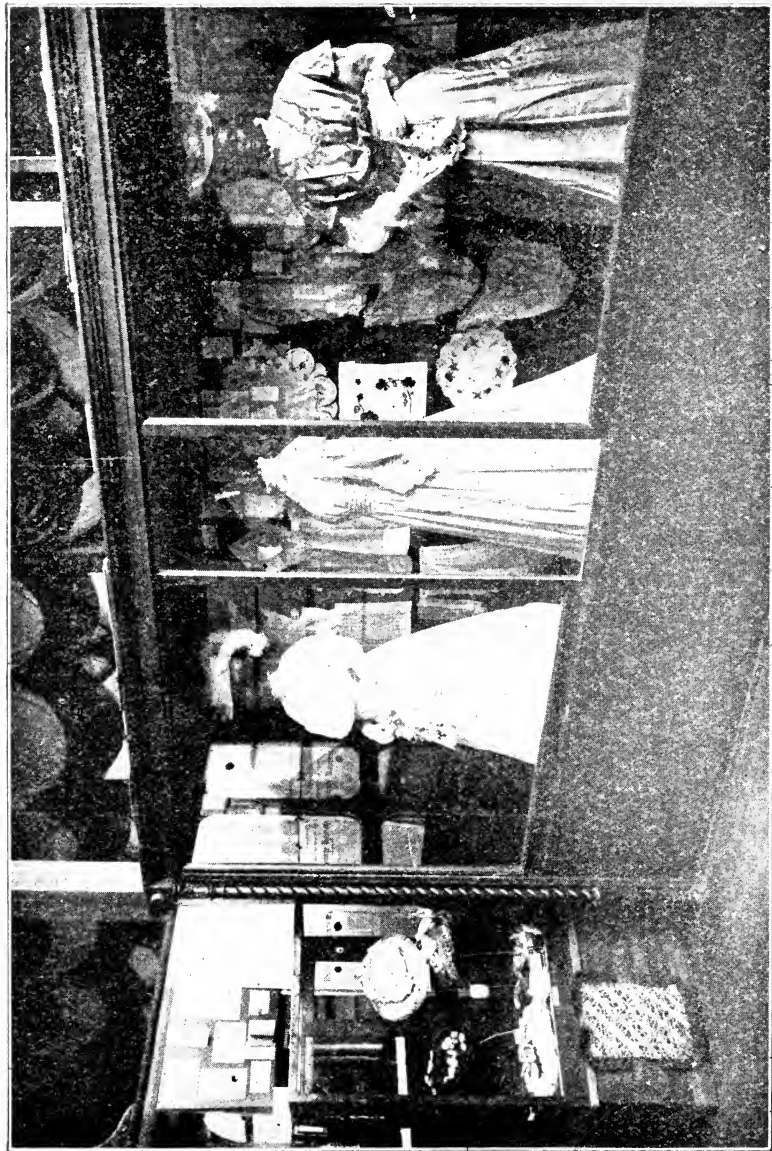
The exhibit made by the St. Francis de Sales and the St. Emma Industrial Institutes is also striking in the excellence of its industrial display. The number of fine vehicles on exhibition is rather indicative of a factory than of a trade school. The other wood-work, harness, shoes, etc., show very good workmanship; and the sewing and fancy work of the girls' department easily surpasses that of the other schools, and rivals much of the best of the private exhibitors. The school also has a good exhibit of its literary work covering the common school branches and the three-year high school course.

Prominent among a number of schools having highly creditable industrial exhibits are Tougaloo University of Mississippi, Claflin University of South Carolina, the Joseph K. Brick School and the High Point Normal and Industrial School of North Carolina, the Virginia Normal and Industrial Institute and the Robert Hungerford Industrial School of Florida.

A large number of schools and colleges devoted mainly to literary studies also have exhibits of their work, school plants, courses of study, etc. These are represented in the main by pictures and charts. In this way the American Baptist Home Missionary Society, for instance, shows the buildings and

many features of the work of their whole system of schools for the colored people. Several of these schools have samples of their literary work on exhibition. These are excellent illustrations and represent work of college grades. Howard University, Washington, D. C., makes a fine display of its buildings, grounds, and emphasizes its professional schools of law, medicine, pharmacy, theology and education. This exhibit occupies a booth to itself. A noteworthy feature of the display is a sociological chart with data relative to the number, apportionment, occupations and vital statistics, etc., of the Negroes in this country.

Fisk University of Nashville, Tennessee, has a very unique exhibit and one that proves to be not only a most interesting feature of the Negro exhibit, but of the Exposition as well. It consists of demonstrations of various phases of the work of the University by its students in regular class-room order, and of the singing of folk songs, popularly known as plantation melodies, by the students. These demonstrations are given twice daily, and always to large audiences. The most interesting demonstrations have proved to be those in chemistry (qualitative analysis), physics, astronomy, biology, and the simpler branches of college mathematics. No more characteristic exhibit of the Negro could well be made than by the singing of the plantation melodies, the songs of the old colored people, by the Fisk students. These folk songs are regarded by eminent musical authorities as the only distinctive contribution which America has made to the music of the world. At any rate they are singularly beautiful; and no one of the thousands, white and black, who heard this musical exhibit will forget the songs or the remarkable singing of the students. The "Jubilee Club," as these singers are called at Fisk, represent, in a way, the first "Jubilee Club" of this



institution, which, between 1871 and 1878, "sang up" Jubilee Hall, the main building of the university, constructed at a cost of \$150,000, by means of concerts in this country and in Europe. It is but natural, then, that Fisk should be interested in keeping alive these old songs. And it is a pleasing tribute of Fisk's appreciation of this music to present it along with her demonstrations of the higher training of the Negro. This "live" exhibit amply merits the warm and continuous welcome which it receives.

Other significant and interesting exhibits are those of the Negro press, and of music and books written by Negroes. A long list of newspapers is on exhibition. The large and varied exhibit of music written by colored persons is surprising. Much of it is the waning popular "rag" music, but much of it is also of high order, and there are popular pieces that have been sung the country over without the least suspicion of the authors being colored men.

The book exhibit contains most of the recent books written by colored men and women as well as a number of older books. Most of these books bear upon some phase of the history, development or the economic and social condition of the Negro.

Aside from the valuable writings of men like Booker T. Washington, DuBois and Sinclair, probably the most interesting feature of the book display is a rare set of bound pamphlets shown by Mr. Daniel Murray, who collected the book exhibit, a card catalogue of five thousand Negro authors gives some idea of the literary work done by Negroes. This catalogue was compiled by Mr. Daniel Murray, who is employed in the Congressional Library.

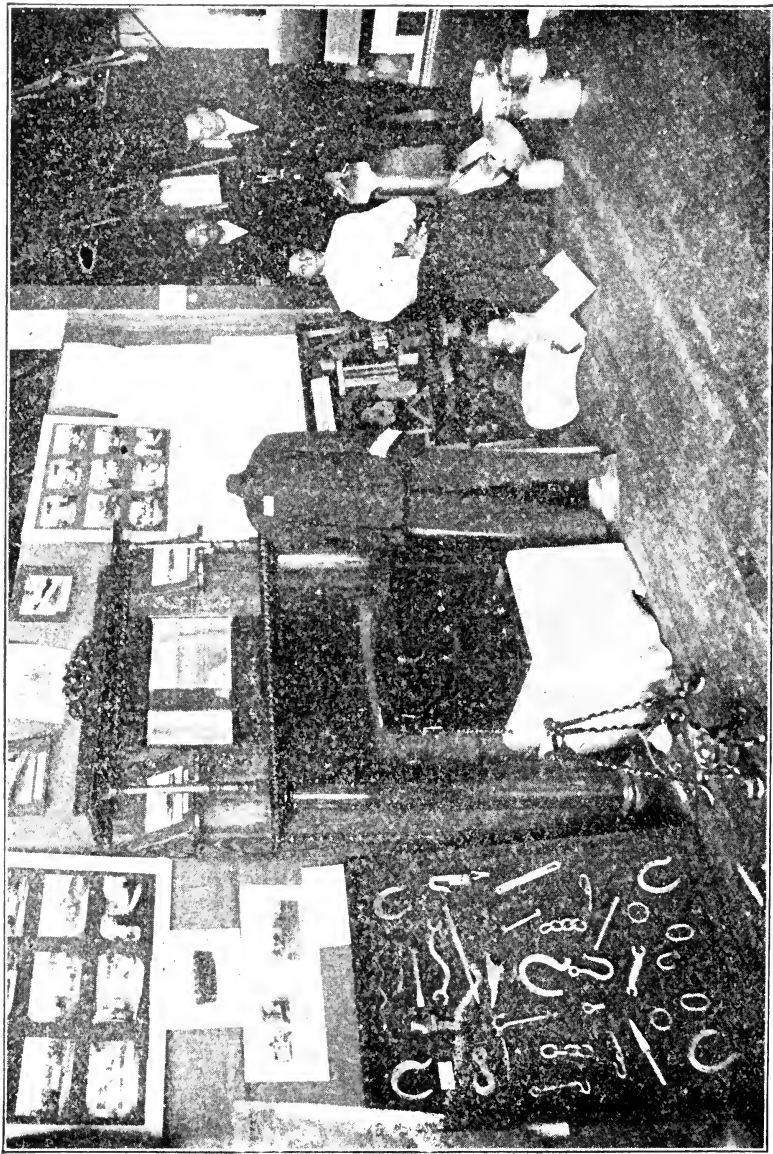
The report of the jury would hardly be complete without some reference to the men and women who contributed most



BY MRS. ELIZA WILLIAMS

toward making the Negro exhibit a possibility and toward making of it the great success it has proven. The conception of the idea of a special Negro exhibit, the securing from the United States Government sufficient means to give tangible form to the idea, the fortunate selection of the architect for the Negro Building, and his singularly happy design successfully executed by fellow Negro contractors and builders, the attractive installation of the numerous and significant exhibits, the excellent system of accounts and records and the very effective general management of the Negro Building, merit our highest commendation, and make a telling exhibit of the all-around, practical development of the Negro.

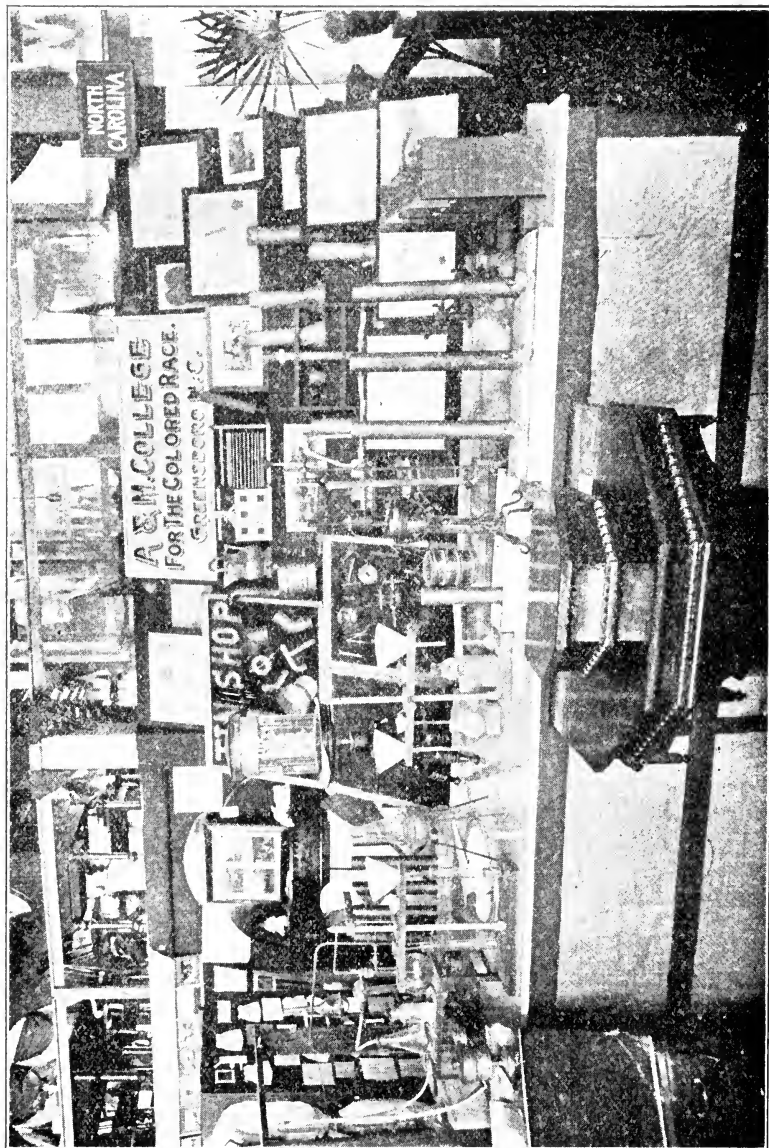
The following are deserving of special mention: Mr. Giles B. Jackson, for the general idea and for securing the necessary appropriation; Mr. W. Sidney Pittman, the architect; Messrs. Bolling & Everett, the contractors and builders; Mr. Andrew F. Hilyer, who developed the system of accounts; Mr. C. H. Williamson, who collected and installed the North Carolina exhibit. Other collaborators, A. L. Macbeth, T. W. Hunster, Daniel Murray, R. W. Thompson, and Clarence White; and finally the efficient general manager, Mr. T. J. Calloway, and his very capable wife, who rendered him invaluable service in almost every department.



NUMBER OF EXHIBITORS, EXHIBITS AND AWARDS BY GROUPS
IN THE NEGRO BUILDING

	Exhibi- tors.	Ex- hibits.	Awards
Group I. Historical Art.....	2	151	2
Group II. Education.....	117	6,334	59
Group III. Social Economy.....	37	338	7
Group IV. Fine Arts:			
Paintings and drawings.....	93	244	0
China Painting	6	90	4
Sculpture	3	14	0
Pyrography, carving, etc.....	7	50	1
Architecture—House models.....	11	13	2
Photography	40	426	10
Group V. Manufactures.....	102	213	10
Liberal Arts	90	237	10
Inventions	55	414	9
Fancy needle-work	409	719	43
Group VI. Machinery.....	1	1	0
Group VII. Transportation.....	1	12	1
Group VIII. Agriculture.....	31	34	2
Group IX. Horticulture.....	3	10	0
Group X. Food and Food Products..	17	107	2
Group XI. Forestry, Fish and Game..	3	3	0
Group XII. Mines and Mining.....	6	6	0
Group XIII. Graphic Arts.....	454	510	0
Total	1,504	9,962	162

No awards for paintings, drawings and sculpture were made, the Exposition Company having abolished that depart-



ment after such exhibits were collected for the Negro Building

There were exhibits in Group IX, Horticulture, Group XI, Forestry, Fish and Game, and in Group XII, Mines and Mining, and Group XIII, the Graphic Arts, which contained a large number of books and several samples of printing, on which no awards were made

The following is a detailed list by groups of medals awarded:

GROUP I.—HISTORICAL ART

GOLD MEDALS

Fisk University, Nashville, Tennessee, painting of Original Jubilee Singers.

Meta Vaux Warrick, Philadelphia, Pennsylvania, Historic Tableaux of the Negroes' Progress.

GROUP II.—EDUCATION

GOLD MEDALS

Agricultural and Normal University, Langston, Oklahoma, photographs and industrial work.

Claflin University, Orangesburg, South Carolina, class-room and industrial exhibit.

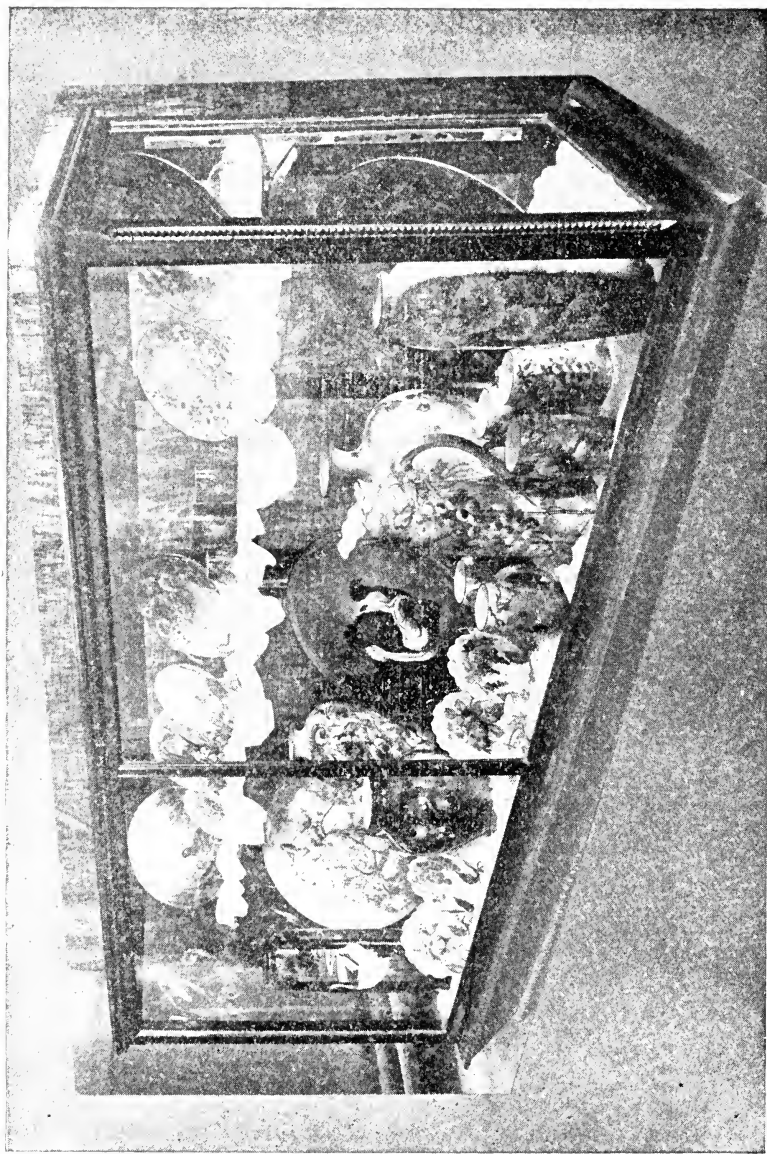
Fisk University, Nashville, Tennessee, a demonstration and literary work.

Hampton Normal and Agricultural Institute, Hampton, Virginia, photographs and industrial work.

Howard University, Washington, D. C., photographs.

Lynchburg, Virginia, Public School, class-room and industrial work.

Norfolk County, Virginia, Public School, class-room and industrial work.



Penn School, St. Helena Island, South Carolina, photographs and basketry.

St. Emma Industrial and Agricultural College, Rock Castle, Virginia, industrial work.

St. Francis de Sales Institute, Rock Castle, Virginia, fine needle-work.

Virginia Union University, Richmond, Virginia, photographs, literary and industrial work.

West Virginia Colored Institute, Charleston, West Virginia industrial exhibit.

Wilberforce University, Wilberforce, Ohio, drawings, paintings, literary and industrial work.

SILVER MEDALS

Agricultural and Mechanical College, Greensboro, North Carolina, class-room and industrial work.

Alcorn Agricultural and Mechanical College, Alcorn, Mississippi, class-room and industrial work, model houses.

Armstrong Manual Training School, Washington, D. C., industrial work.

Joseph K. Brick School, Enfield, North Carolina, class-room and industrial work.

Hartshorn Memorial College, Richmond, Virginia, literary and industrial work.

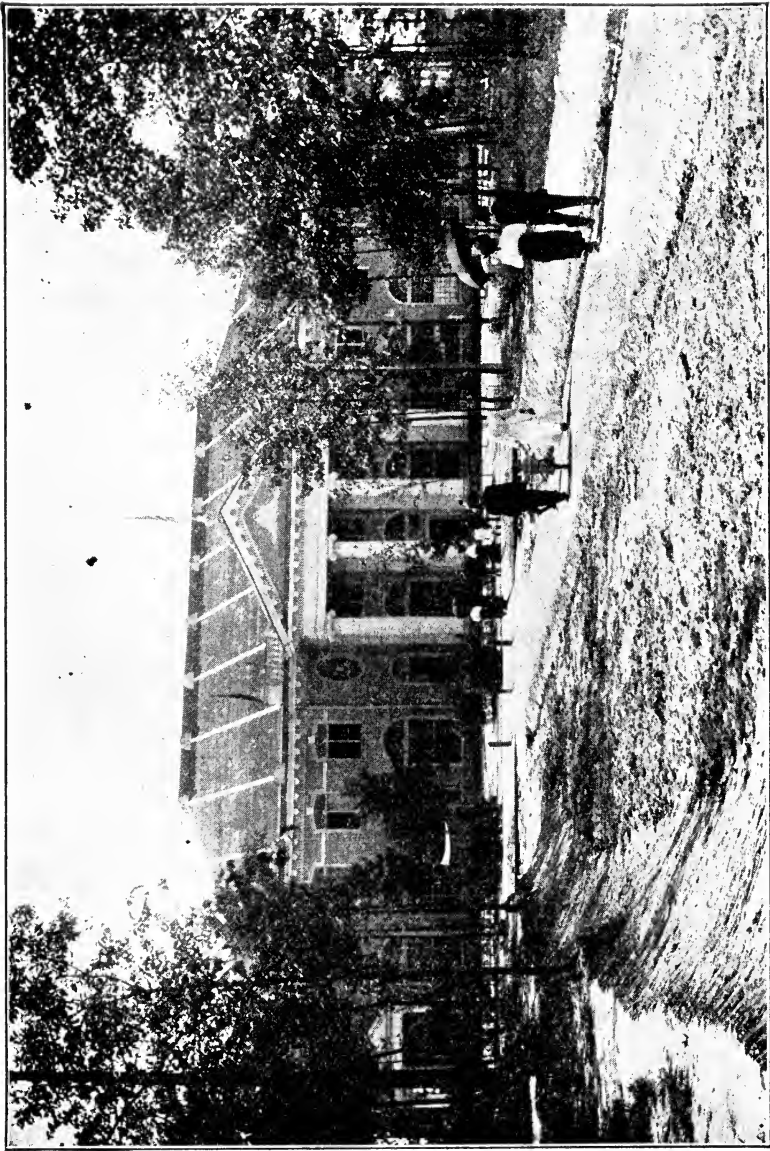
High Point Normal and Industrial School, High Point, North Carolina, industrial work.

Robert Hungerford Normal and Industrial School, Eatonville, Florida, industrial work.

Knoxville College, Knoxville, Tennessee, photographs.

Lincoln Public School, Leavenworth, Kansas, drawings.

Mount Vernon Public School, Camden, N. J., class-room and manual training work.



The Negro Building, showing front entrance. The walk leading to building is a direct line to Exposition gate

Newport News, Virginia, Public School, class-room and industrial work.

Norfolk Mission College, Norfolk, Virginia, photographs and industrial work.

Portsmouth, Virginia, Public School, industrial work.

Princess Anne Academy, Princess Anne, Maryland, photographs and industrial work.

Richmond, Virginia, Public School, class-room and industrial work.

Sheldon's Kindergarten School, Topeka, Kansas, kindergarten work.

St. Augustine's School, Greensboro, North Carolina, class-room and industrial work.

Temperance and Industrial Institute, Claremont, Virginia, industrial exhibits.

Tougaloo University, Tougaloo, Mississippi, class-room and industrial work.

Virginia Normal and Industrial Institute, Petersburg, Virginia, literary and industrial work.

Xenia, Ohio, Public School, class-room and industrial work.

BRONZE MEDALS

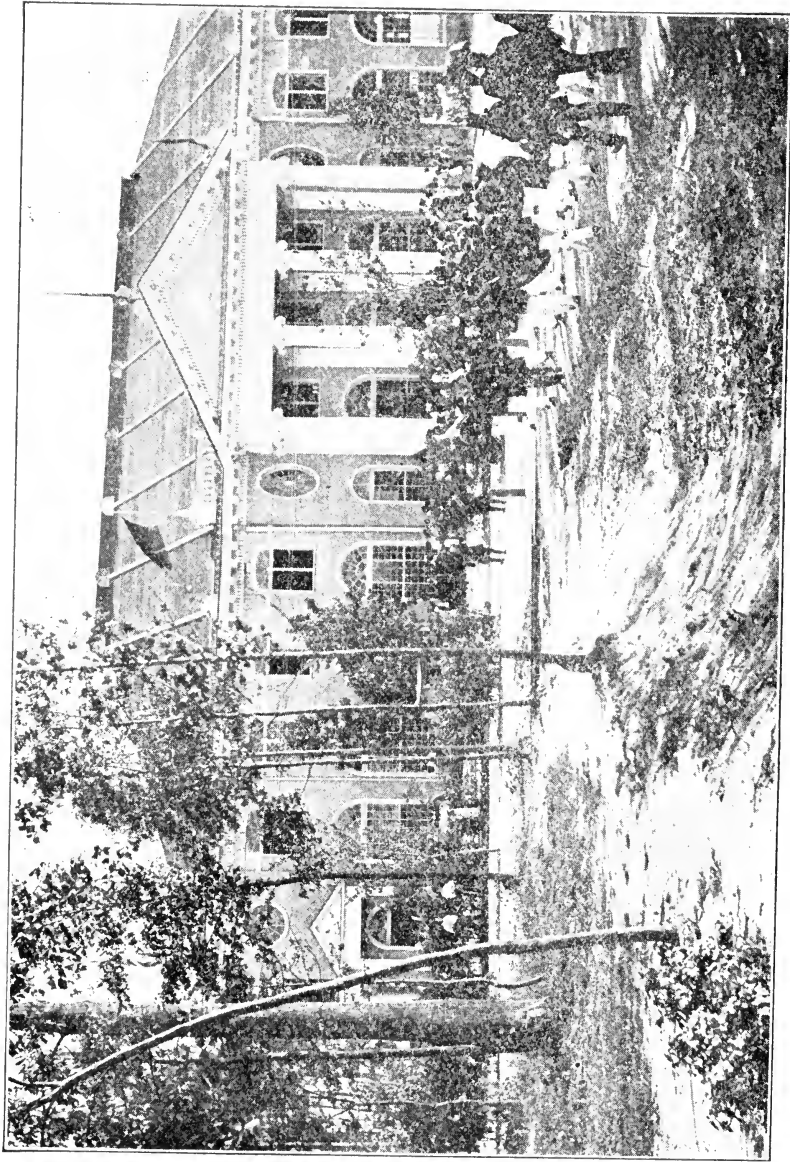
American Baptist Home Missionary Society, New York, photographs.

Asheville, North Carolina, Public School, class-room and industrial work.

Attucks Public School, Carbondale, Illinois, class room work.

Boydton Academy, Boydton, Virginia, class-room and industrial work.

Chillicothe, Ohio, Public School, class-room work.



Visit of the Negro Masonic Congress on August 24th. There were representatives from nearly every State.
[220]

Curry Normal and Industrial Institute, Urbana, Ohio, class-room and industrial work.

Dorchester Academy, Thebes, Georgia, examination papers.

Georgia State College, College, Georgia, industrial exhibit.

Harlem Academy, Tampa, Florida, class-room work.

Henderson, Kentucky, Public School, class-room and industrial work.

Lincoln Public School, East St. Louis, Illinois, class-room work.

Memphis Public School, Memphis, Tennessee, examinations.

Orange Park Normal School, Orange Park, Florida, photographs.

Owensborough, Kentucky, Public School, class-room work.

Portsmouth, Ohio, Public School, class-room and industrial work.

St. Joseph, Missouri, Public School, industrial work.

St. Joseph's Industrial School, Clayton, Delaware, industrial work.

St. Paul's Normal and Industrial School, Lawrenceville, Virginia, industrial exhibit.

St. Peter Claver's School, Tampa, Florida, class-room work.

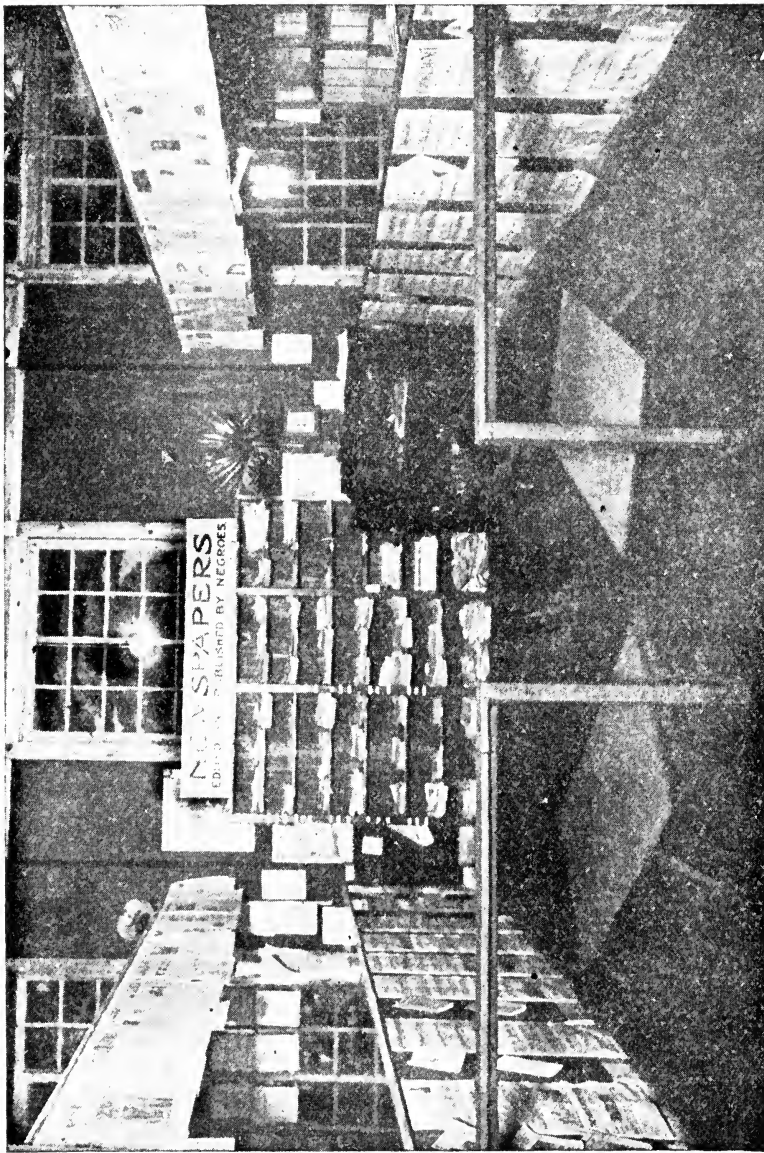
Talladega College, Talladega, Alabama, literary and industrial work.

Terre Haute, Indiana, Public School, class-room work.

Thyne Institute, Chase City, Virginia, class-room work.

Western University, Quindaro, Kansas, class-room work and industrial work.

Whitted Graded School, Durham, North Carolina, class-room and industrial work.



"One of the most convincing proofs of progress is to be found in an alcove devoted entirely to newspapers owned and edited by Negroes."—*Brooklyn Life*.

GROUP III.—SOCIAL ECONOMY

GOLD MEDAL

Deaf, Dumb and Blind Institute, Raleigh, North Carolina,
Industrial work.

SILVER MEDAL

Freedman's Hospital, Washington, D. C., photographs.

BRONZE MEDALS

Bute Street Baptist Church, Norfolk, Virginia, photographs,
Rev. R. H. Bolling, pastor.

Bath House, Baltimore, Maryland, photographs.

W. H. Crocker, Suffolk, Virginia, photographs showing
Negroes' progress in Suffolk, Virginia.

Kelly Miller, Washington, D. C., statistical charts.

Dr. J. T. Wilson, Nashville, Tennessee, Wilson's Infirmary.

GOLD MEDAL

Frances Spencer Dorkins, Norfolk, Virginia, hand-painted
china.

BRONZE MEDALS

Addie Byrd, Columbus, Ohio, hand-painted china.

Anna Buckhart, Lincoln, Nebraska, hand-painted china.

Fannie Clinkscales, Topeka, Kansas, hand-painted china.

G. Athur Lewis, St. Louis, Missouri, pyrography.

GOLD MEDALS

A. P. Bedou, New Orleans, Louisiana, photographs.

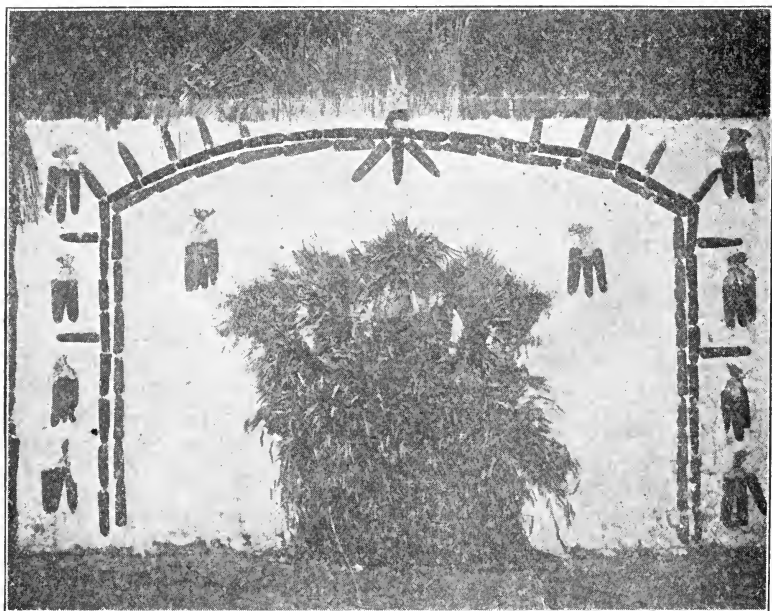
A. N. Scurlock, Washington, D. C., photographs.

SILVER MEDALS

H. M. Brazelton, Chattanooga, Tennessee, photographs.

George O. Brown, Richmond, Virginia, photographs.

George W. Hill, Anderson, South Carolina, photographs.



First Quality Corn, Wheat and Oats displayed on a background of prime cotton lint.

J. J. Lay, Nashville, Tennessee, photographs.

A. L. Macbeth, Charleston, South Carolina, photographs.

G. A. Turner, Washington, D. C., photographs.

BRONZE MEDALS

J. C. Farley, Richmond, Virginia, photographs.

Daniel Freeman, Washington, D. C., photograph.

James de Shields, Wilmington, Delaware, house model.

Charles McNeil, Mount Pleasant, South Carolina, house model.

The fact that there were no awards in painting and drawing does not mean that there were no highly creditable exhibits in this class, but that the Jamestown Exposition abolished the department of fine arts after the exhibits were collected.

GROUP V.—MANUFACTURES

SILVER MEDALS

Walter S. Ebb, Baltimore, Maryland, buffet (*hand-made*).

J. H. Stone, Atchison, Kansas, horse-shoe.

BRONZE MEDALS

James Archer, Chester, South Carolina, casket.

C. W. Diggs, Burlington, New Jersey, furniture.

Durham Elite Mattress Company, Durham, North Carolina, mattresses.

Durham Hosiery Mills, Durham, North Carolina, hose.

A. C. Howard, New York city, shoe polish.

L. Simms, Norfolk, Virginia, shoe-repairing and shoe-making.

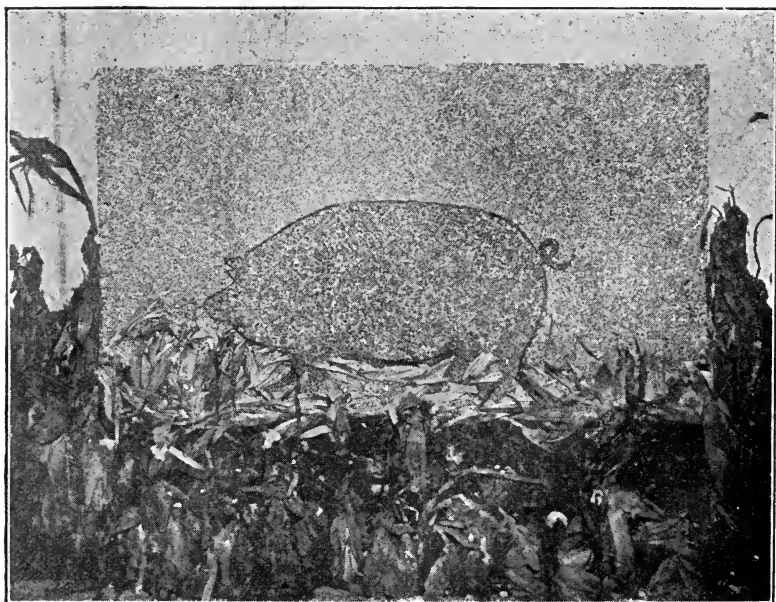
William E. Spencer, Cedarville, Ohio, combination book-case.

J. W. Vandervall, East Orange, New Jersey, mattresses.

LIBERAL ARTS

SILVER MEDALS

Dr. E. B. Jefferson, Nashville, Tennessee, plate work (dentistry).



Made of Grains of Corn of different colors.

BRONZE MEDALS

Dr. Richard G. Baker, Baltimore, Maryland, plate work (dentistry).

Dr. Howard Bundy, Trenton, New Jersey, plate work (dentistry).

Mrs. T. A. Ceruti, Jacksonville, Florida, hair work.

Mrs. Fowler, Henderson, Kentucky, hair work.

Mrs. E. Warrick, Atlantic City, New Jersey, hair-dressing.

John T. Dooley, Old Sweet Springs, West Virginia (jewelry).

W. N. Page, Providence, Rhode Island, violin.

O. M. Tibbs, Boston, Massachusetts, musical instruments.

J. H. Wood, Baltimore, Maryland, iron work.

INVENTIONS

GOLD MEDALS

S. G. Crawford, Baltimore, Maryland, boat propeller.

SILVER MEDALS

A. C. Newman, Washington, D. C., block signal system.

A. C. Taylor, Charleston, South Carolina, cotton planter.

BRONZE MEDALS

G. F. Carr, Lexington, Kentucky, incubator and bread-maker.

Robert Coates, Washington, D. C., overboot for horses.

William Hill, Denver, Colorado, horse over-shoe.

L. D. Moore, Little Rock, Arkansas, cotton chopper, scraper and cultivator.

R. P. Rodgers, Spartanburg, South Carolina, improved plow and heel sweep.

A. C. Taylor, Charleston, South Carolina, extension ladder.

FANCY NEEDLEWORK

GOLD MEDALS

Margaret Fortie, Philadelphia, Pennsylvania, embroidered centerpieces.

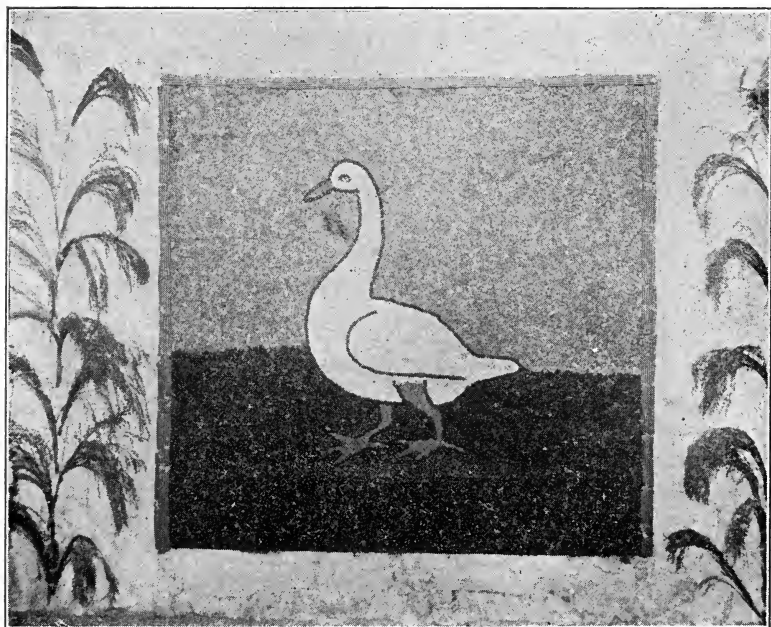
Marcelia Mickens, Covington, Virginia, Mountmelick centerpiece.

Edna Nixon, Trenton, New Jersey, centerpiece.

Ida Underwood, Rainbow, Connecticut, battenburg centerpieces.

SILVER MEDALS

Lettie Beauford, Colorado Springs, Colorado, table cover.



Constructed of Rice, Oats, Black Beans, surrounded with Corn.

Annie M. Cormick, Philadelphia, Pennsylvania, pillows.

Jennie Higgins, Westerville, Ohio, battenburg work.

Annie F. Holloway, Washington, D. C., burial robe.

Julia Harris, Norfolk, Virginia, embroidered skirt.

M. R. Jennings, Roanoke, Virginia, hardanger centerpiece.

Anna C. Marrow, New York city, table cover.

Katie Moseley, Stoneville, Mississippi, Chocheter bed-set.

Annie McNorton, Yorktown, Virginia, centerpiece.

Ida Parsans, Princess Anne Courthouse, Virginia, battenburg work.

Florence Paul, Baltimore, Maryland, table cover.

Virginia Scott, Philadelphia, Pennsylvania, lunch set.

Esther Turner, Richmond, Indiana, counterpane.

Eliza Williams, Brooklyn, New York, child's dress.

Mrs. J. L. Wright, Lincoln, Nebraska, bureau scarf and table cover.

BRONZE MEDALS

Bettie Allen, Stems, North Carolina, a home-woven blanket.

Clara E. Allen, Sweet Springs, West Virginia, counterpane.

Mrs. P. C. Barber, Norfolk, Virginia, knitted work.

Blanche Brown, Findlay, Ohio, table cover.

Mrs. J. M. Brown, Philadelphia, Pennsylvania, shadow-work dress.

Eva Bundy, Sommerset, Pennsylvania, lunch set.

Susie Clingman, Denver, Colorado, lace collar.

Martha Cooper, Washington, D. C., doily.

Linnie Davis, Portsmouth, Virginia, counterpane.

Ella P. Green, Cornwall, New York, pillow.

Phillippa Hardy, Wilmington, Delaware, silk waist.

Frances F. Jackson, Sutherlin, Virginia, centerpiece.

Sadie Price Lewis, William's Bridge, New York, suit of underwear.

Kate Moody, New York, New York, centerpiece.

Mrs. B. F. Macfarland, Tampa, Florida, bureau scarf and pillow.

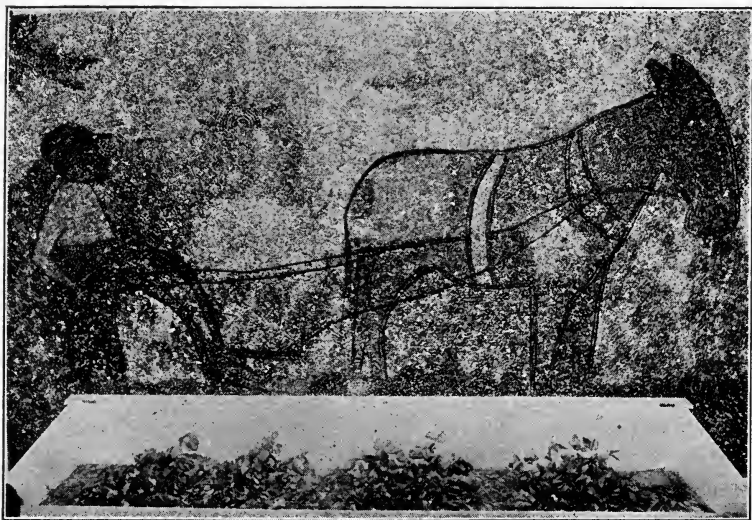
Kate Nelson, Battery, Virginia, fancy work.

Mrs. F. E. Paul, Baltimore, Maryland, table cover.

Mrs. Harry A. Plato, Hartford, Connecticut, battenburg collar.

Mollie Pollock, Norfolk, Virginia, table cover.

Elizabeth Pope, Raleigh, North Carolina, battenburg collar.



SOME FORCES OF THE SOUTH

Mrs. R. W. Smith, Covington, Virginia, centerpiece.

Mrs. W. A. Thomas, Millwood, Virginia, table cover.

Woman's Exchange, Norfolk, Virginia, needlework.

GROUP VII.—TRANSPORTATION

BRONZE MEDAL

J. B. Powell, Mount Pleasant, South Carolina, buggy.

GROUP VIII.—AGRICULTURE

SILVER MEDAL

Rufus Jordan, Henderson, Kentucky, tobacco.

BRONZE MEDAL

Wm. Sutton, Henderson, Kentucky, tobacco.

GROUP X.—FOOD AND FOOD PRODUCTS

GOLD MEDAL

Henry Kirklin, Columbia, Missouri, canned vegetables.

SILVER MEDALS

L. E. Kennedy, Interlachen, Florida, canned fruit.

In submitting this report as the final statement of the Executive Committee, we desire to express our appreciation for the cordial and hearty confidence of the Ter-Centennial Commission and the Negro Development and Exposition Company and our lasting gratitude to our field agents, installers, and all other employes for their faithful service and especially to the hundreds of exhibitors who risked the loss and damages of their valuable exhibits in order to enable us to make a good showing at Jamestown.

Respectfully submitted,

THOS. J. CALLOWAY,

Chairman.

ANDREW F. HILYER,

Secretary-Treasurer.

GILES B. JACKSON,

Director-General.



Mr Giles B. Jackson,
Richmond, Virginia.

My Dear Sir:

I visited and examined several times the Negro exhibit at the Jamestown Exposition, and was very much pleased with it. It indicated the great progress that is being made by this race. The exhibit was very fine, well collected and well exhibited. You deserve much commendation for the success of your work.

Very truly yours,

CLAUDE A. SWANSON,
Governor of Virginia.

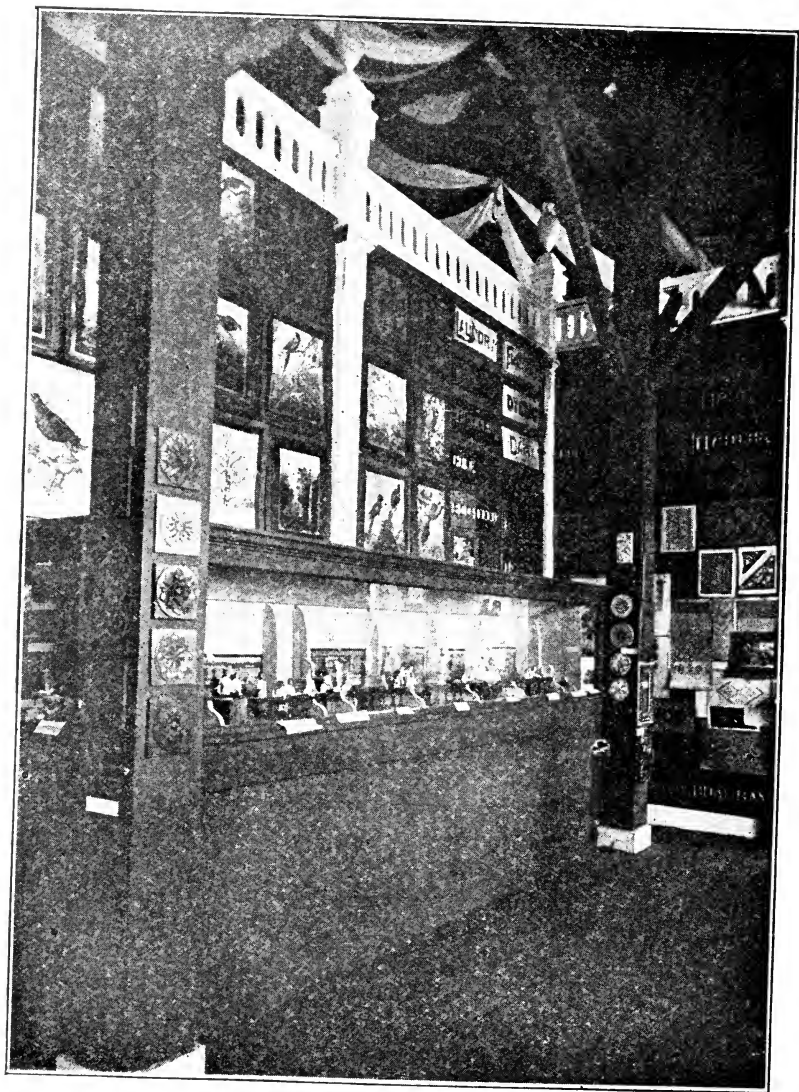
Mr. Giles B. Jackson,
200 East Broad Street,
Richmond, Virginia.

My Dear Sir:

I do not exactly recall the contents of my last letter, but I have no hesitation in saying that the Negro exhibit at the Jamestown Exhibition was a success, and deserved the approval of all good citizens, white and colored.

North Carolina donated \$5,000 towards its colored exhibit, and in my opinion the exhibition made by the colored people from our State was a fine advertisement for the State and amply repaid us for the money expended. The whole exhibit was well managed and creditable, showing the progress of the Negro from the time of his emancipation up to the present time, and giving a better idea of his advancement and capability than has been heretofore shown.

Again, I repeat, that the exhibit was in every way credita-



ble to your race and I take pleasure in commending the management of the exhibition.

Very respectfully,

R. B. GLENN,
Governor.

Mr. Giles B. Jackson,
Director-General,
528 East Broad Street,
Richmond, Virginia.

My Dear Sir:

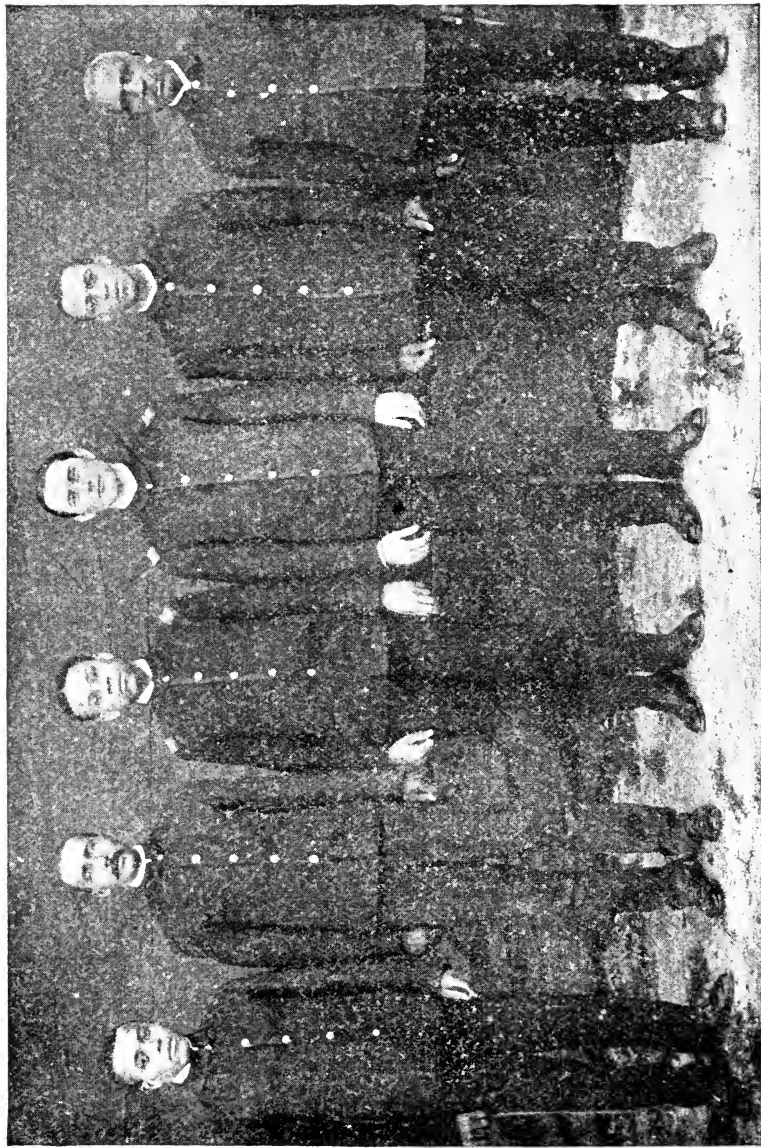
In response to your letter of the 9th, I take pleasure in making the following report of my experience at Jamestown:

I visited the Negro Building at the Jamestown Exposition and I was politely received and conducted through all of its departments by the superintendent. I was very agreeably surprised at the wonderful advance made by the colored people of the United States as evidenced by the exhibit there made. The departments embraced nearly every line of production and art, and were all full, and the arrangements were tastefully made. I was especially impressed with the numerous models of useful machinery, many of them set up and in successful operation. The large building in which the exhibit was made, I was informed, was designed by a Negro architect and built by Negro mechanics. The entire Negro exhibit, including the building, was highly creditable.

Hoping that this may answer your purpose, I am,

Very truly yours,

ANDREW L. HARRIS.



June 15, 1908.

Mr. Giles B. Jackson,
528 East Broad Street,
Richmond, Virginia.

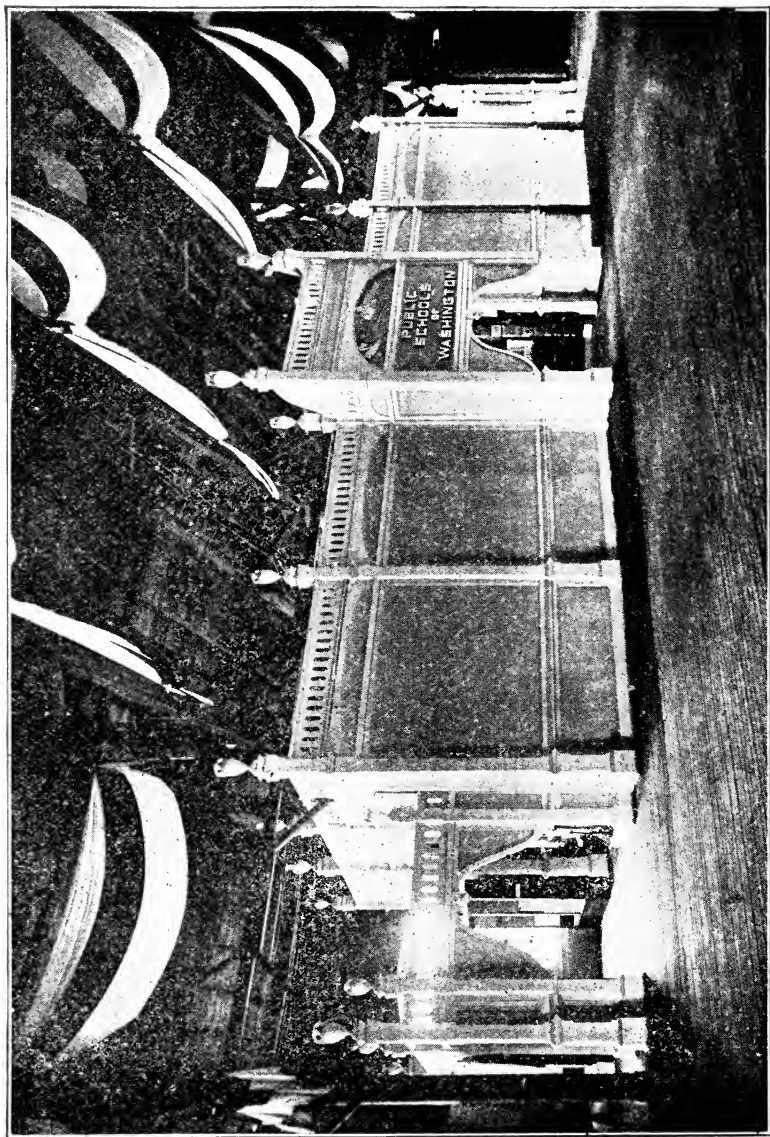
My Dear Sir:

In reply to your letter of the 9th instant, I beg leave to advise you that owing to Governor Stuart's limited stay at the Jamestown Exposition he was compelled to forego the pleasure of visiting your exhibit, and he is, therefore, unable to give an opinion concerning its success. He directs me to say, however, that from statements he has heard concerning your department, it was an entire success.

Very truly yours,

A. B. MILLAR,
Private Secretary.

The wisdom of a separate department showing the achievements of the Negro at the Jamestown Exposition was evidenced by the fact that it afforded him an opportunity to demonstrate to the world his capacity as a producer and the maker of any and everything that has been made by other races. It was indeed startling to the world to behold such a magnificent exhibit on behalf of the colored people of the country. It was stimulating to the race and placed a different estimate upon the Negro as a race. The white people of the country were especially interested in this department as shown by the thousands of them who frequented the Negro Building. By actual count there were from three to twelve thousand white people who visited the building every day, from the day of the opening until the day it closed, all of whom were loud in their praise and admiration of the showing made by the Negro. Among the visitors there was a large num-



ber of Governors and others in high places from the different States. We here produce letters from a few Governors, who have expressed their opinion of this exhibit.

EXPOSITION NOTES

JAMESTOWN EXPOSITION GROUNDS, June 14, 1907.

It is now Friday and I just composed myself to write something about the great Negro exhibit upon these grounds. It was only announced on Friday last that the President of the United States would visit the Negro Building on his second visit to this exposition to participate in the Georgia Day celebration. There were a number of colored people assembled at the Negro Building to get a glimpse of the President, and not only did he come, but also Mrs. Roosevelt, who honored the Negro Building with her presence. Gov. Terrell, of Georgia, accompanied President and Mrs. Roosevelt on their visit.

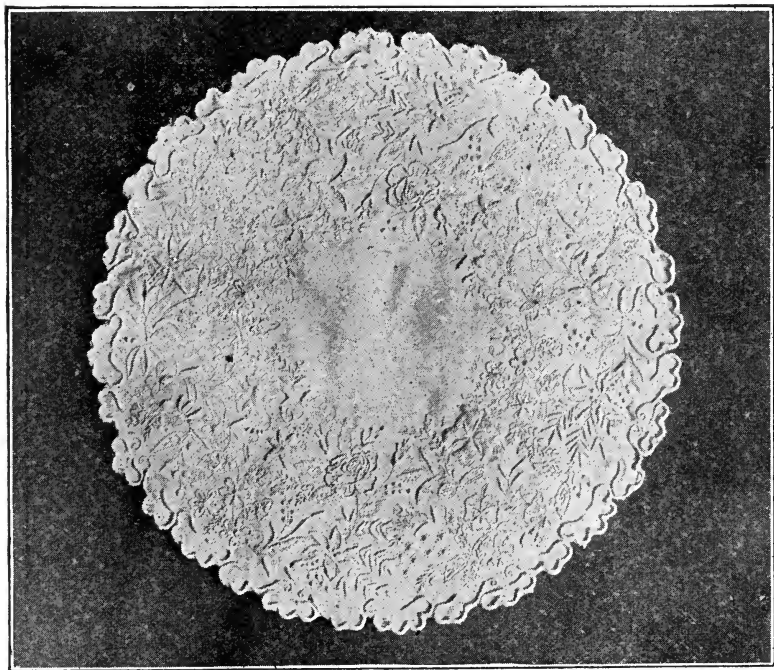
The Negro reservation is in the hands of the Executive Committee, composed of Thomas J. Calloway, Chairman; A. F. Hilyer, Secretary, and Giles B. Jackson, Director-General. It was announced that the President would reach the Negro Building at 12:30 o'clock, and at 11:30 the whole Negro reservation, consisting of six acres of land with eight or ten outbuildings and the mammoth exhibit building were turned over to General Grant. The soldiers were in the building, and for the time being the building was under martial law. No one could enter or go out without the permission of the soldiers. Tickets of admission had been issued to hundreds of persons who gained admission to the building before the soldiers had surrounded it, and still there were hundreds on the outside. They remained patiently until the arrival of the



MUSIC EXHIBIT, PREPARED BY CLARENCE CAMERON WHITE

President, who was detained about three-quarters of an hour. A few minutes after 12 o'clock it was announced by Mr. T. J. Calloway that the President was detained in reviewing the troops; that the line was much longer than it had been expected, therefore, he could not reach the Negro Building at the time appointed. Mr. Calloway thereupon introduced to the audience Colonel Giles B. Jackson, Director-General of the Negro exhibit. In presenting him, he said: "Ladies and gentlemen: I present to you the man who created this exhibit; the man through whose efforts this exhibit was made possible; the man who secured the appropriation of \$100,000 from the Government of the United States to make this exhibit the success that it is." Colonel Jackson came forward and said: "Ladies and gentlemen, friends and fellow-citizens: I have always been used as one to fill in in the absence of others. I have always accepted this position whenever I was called upon to do so, and now I am called upon to entertain you until the President of the United States can reach you—in other words, I am to entertain you for the President. It has always been my lot, not only to fill in for others, but to fill in for a great cause, and I know of no cause greater than the creating of this special exhibit for the purpose of showing to the world the capacity of the Negro race of this country, therefore, I have made a specialty for the last three years to create interest sufficient to bring about this exhibit that you now see installed in this building. These beautiful exhibits are evidence of the thrift and progress made by the colored people in this country. No one would believe that the thousands of exhibits installed in this building were made by colored people unless they were in a separate building, therefore, you will agree with me that my effort to bring about this separate exhibit will do credit to the Negro race of this

country. Would you believe that the Negro could bring about such results were you not here to see for yourself? And yet there are thousands of members of my race who would not believe that for the fact that this committee placed here



FANCY WORK BY MRS. MARCELIA MICKENS, COVINGTON, VA.

in charge of this exhibit is held responsible by the Government of the United States. The government would not have a committee who would not tell the truth. We have evidence from every section of the country that they are the work of the Negroes, and that they are owned and operated by the

Negroes. Come to the exposition building and see the Negroes demonstrate their work. See the products produced by Mr. A. L. Macbeth, of Charleston, South Carolina; see the exhibit of Miss Frances Spencer, of Philadelphia, Pennsylvania, who is an artist of great ability, and who is demonstrating her work of china painting. See the different exhibits from the Negro schools sent from all over the country, where there are Negro pupils and Negro teachers.

Would you not agree with me that the separate exhibit has done a great deal to encourage and stimulate the race, and it will cause other members of our race to go home and do something? I don't claim to be a leader of the race, but I want to do something for the benefit of the Negro. If any one wants to be punished, let him start out to do something as a leader of the race, and he will meet with difficulties, obstacles and abuse at the hands of those who are doing nothing and don't want to do anything. If I were to tell you of the many obstacles that I met with in trying to bring about this exhibit you would all be startled, but right triumphs over wrong with less effort than wrong triumphs over right. Knowing that I was in the right in trying to bring about this exhibit, I went forward and feared nothing. You go home and tell the people of the great progress we have made here. There never has been such an exhibit as this one before. The building that is used to house the Negro exhibit is one of the finest buildings on the grounds, if not the finest. You may think strange for me to say this, but if you don't believe it you can come and see."

At this time the President drove up and Colonel Jackson ended his speech. Mrs. A. M. Curtis, hostess of the Negro Building, met the President and his party at the door and presented him to Colonel Jackson. The President shook



Exhibit of Oil Color Painting of Mrs. Mary Church Terrell, by J. R. Thompson, of New York. Mrs. Terrell is a member of the School Board of the District of Columbia and the only lady on the Jury of Awards for the Negro Building.

hands with and congratulated Mr. Jackson upon the great progress the Negro had made, then Colonel Jackson introduced to the President, Mr. W. I. Johnson, the President of the Negro Development and Exposition Company; Rev. A. Binga, Jr., Vice-President; Mr. R. T. Hill, Treasurer, and Prof. R. Kelser, Secretary of the company. Colonel Jackson made an apology to the President because the exhibit was not complete, he said that not one-tenth of the exhibits had been installed, but said that if he would come again in about a month he would see what the Negroes had done in this country. As we have a large number of carloads of exhibits at every station in the city of Norfolk and steamboat landings, but the exhibits you will see as already installed in this building is of itself a great success. You will be surprised when you shall have gone around this building and seen the evidence of thrift and progress made by the Negroes of this country. The President was then shown around the building by the committee and expressed admiration and astonishment at the character of the exhibits that he found installed. On several occasions he would call Mrs. Roosevelt's special attention to the workmanship upon the exhibits. The President expressed himself as being wonderfully pleased and satisfied at what he saw at the Negro exhibit. To say that the exhibit, even as it is, without the carloads waiting to be delivered, it is a success beyond all expectations. To say this would not be expressing it too strong, for there is no doubt of the fact that the Negro exhibit is now a success from the point on number and character of the exhibit. Governor Terrell, of Georgia, who accompanied the President, was astonished at what he saw. He was satisfied with what they already had installed that the Negro exhibit was complete. The President and his party left the building giving the Negro

all the praise and admiration for the exhibit they saw. Governor Glenn, of North Carolina, came the next day and he was surprised at the character of the exhibit confronting him. He



OIL PAINTING, BY R. E. BELL, NASHVILLE, TENN.

said that when Colonel Jackson visited him in Raleigh, he at once took an interest in the Negro exhibit and has done all in his power to aid the Negro to make a good showing. His

State gave them \$5,000 and he was proud of it.—From the *Negro Criterion*.

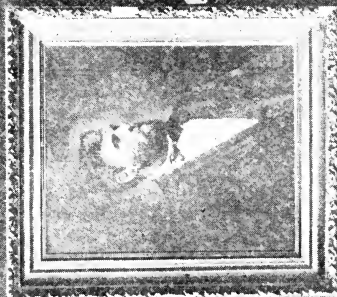
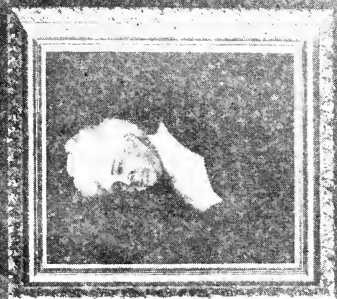
NOTEWORTHY INCIDENT.

When the President's carriage, driven by Mr. Edward Fairfax, containing Mayor McCarthy, Governor Montague, Secretary Loeb, and the President reached a point on Broad Street, it was stopped, and the President gave a particularly marked bow of recognition to the young ladies of the Harts-horn Seminary and the young men of the Virginia Union University; special effort having been put forth to have the President visit the two schools.

The next pause in the line of march occurred a few moments later, when the President's carriage stopped in front of 528 East Broad Street, the headquarters of the Colored Jamestown Exposition Company, where the President called for Mr. Giles B. Jackson, who hastened down from his office window, hastily rushed through the crowd and approached the carriage, standing bare-headed while the President said:

"Mr. Jackson, I congratulate you upon your work. The banks here and the business enterprises among your people show evidences of their thrift and success. I assure you of my support in your efforts.

"I want to congratulate you upon the showing your school children have made, and further, I wish, as an American, to congratulate the representatives of the colored race, who have shown progress in the industrial interest of this city. All they have done in that way means genuine progress for the race. I am glad, as an American, for what you are doing. The standing of the banks in this city, as managed by colored men, should give genuine pride to **all the colored men** of this coun-



try. Its record is an enviable one. You, colored men, who show in business life both ability and a high order of integrity, are real benefactors, not only of your race, but of the whole country."

With a smile, Mr. Jackson bowed his acknowledgements of the President's remarks to him, as an individual, and in behalf of the colored citizens in general. With a tremendous cheer the procession moved on to the Capitol Square, where the Mayor presented the Governor and the Governor introduced the President.

NOTE.—This refers to President Roosevelt's visit to Richmond in October, 1905.



[250] ONE DIVISION OF THE FINE ARTS DEPARTMENT, SHOWING HANDSOME OIL PAINTINGS

CHAPTER XX

POEMS, PLANTATION MELODIES, ETC.

The highest expression of the thoughts and feelings of a race must be found in its folk-songs and more ambitious poems. We have thought it wise to give a few of these in this volume for the pleasure and study of our readers. They are taken from various sources, but all are true to Negro thought, and are well worthy of preservation.

HAIL! HAIL! HAIL!

Oh, look up yonder, what I see—
I'm on my journey home;
Bright angels comin' arter me—
I'm on my journey home.

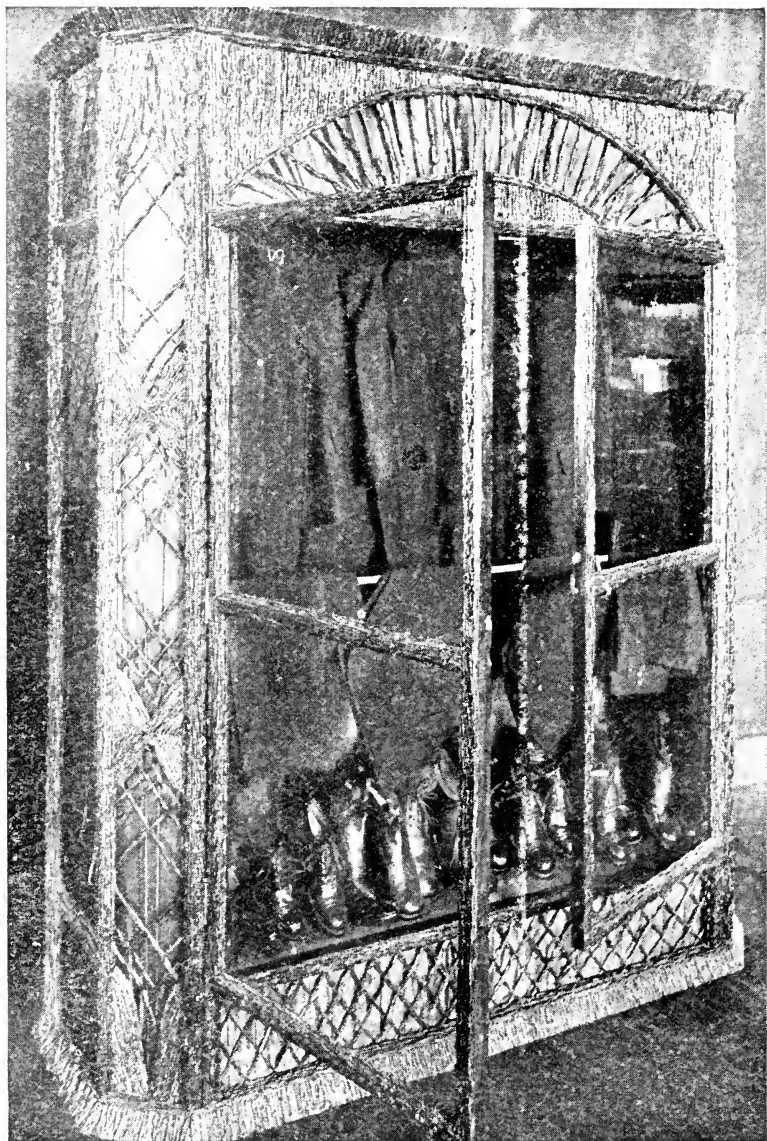
Chorus.—Children, hail! hail! hail!
I'm gwine jine saints above;
Hail! hail! hail!
I'm on my journey home.

If you git dere before I do—
I'm on my journey home;
Look out for me, I'm comin' too—
I'm on my journey home.

Chorus.—Children, hail! etc.

Oh, hallelujah to de Lamb!
I'm on my journey home;
King Jesus died for ebery man—
I'm on my journey home.

Chorus.—Children, hail! etc.



ST. EMMA INDUSTRIAL AND AGRICULTURAL SCHOOL,
[252] ROCK CASTLE, VA.

MY LORD DELIVERED DANIEL.

I met a pilgrim on de way,
An' I ask him whar he's a-gwine.
I'm bound for Canaan's happy land,
An' dis is de shouting band. Go on!

Chorus.—My Lord delibered Daniel,
My Lord delibered Daniel,
My Lord delibered Daniel—
Why can't he deliber me?

Some say dat John de Baptist
Was nothing but a Jew;
But de Bible doth inform us
Dat he was a preacher, too.—Yes, he was!

Chorus.—My Lord delibered Daniel, etc.

Oh, Daniel cast in the lions' den,
He pray both night and day;
De angel came from Galilee,
And lock de lions' jaw. Dat's so.

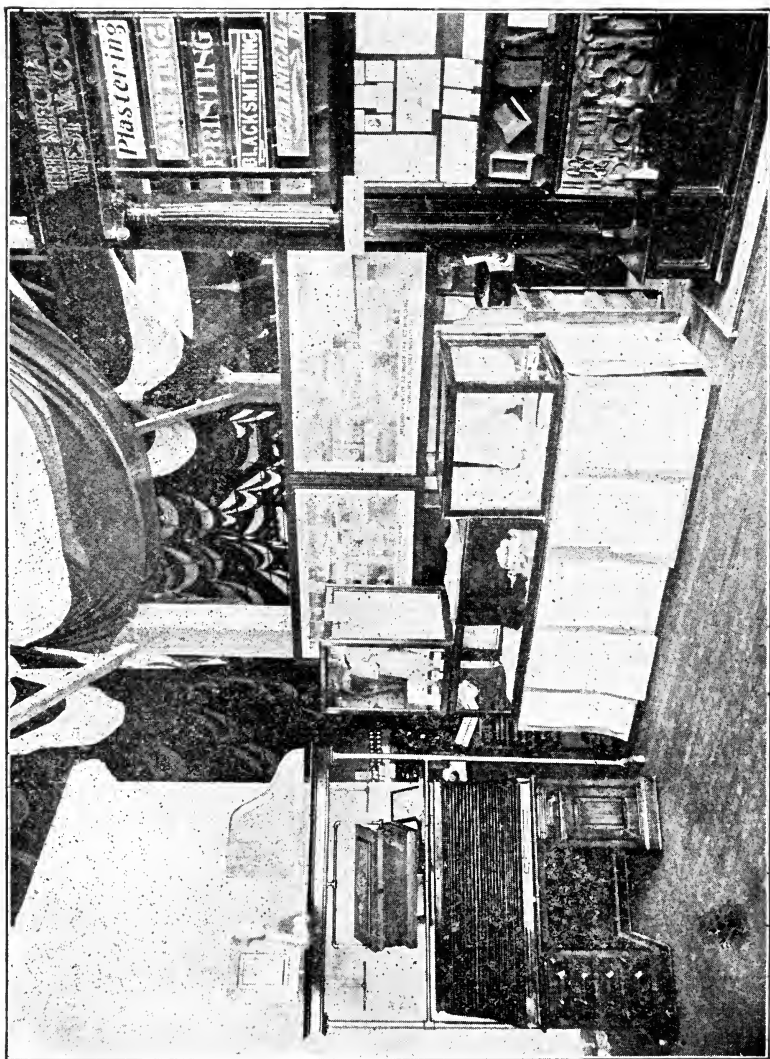
Chorus.—My Lord delibered Daniel, etc.

He delibered Daniel from de lions' den,
Jonah from de belly ob de whale,
An' de Hebrew children from de fiery furnace
An' why not ebery man? Oh, yes!

Chorus.—My Lord delibered Daniel, etc.

De richest man dat eber I saw
Was de one dat beg de most;
His soul was filled wid Jesus,
An' wid de Holy Ghost. Yes, it was.

Chorus.—My Lord delibered Daniel, etc.



VIEW DE LAND.

I'm born of God, I know I am—View de land, view de land!
And you deny it if you can—Go view de heav'nly land.
I want to go to heaven when I die—View de land, view de land!
To shout salvation as I fly—Go view de heav'nly land.

Chorus—

Oh, 'way over Jordan—View de land, view de land!
'Way over Jordan—Go view de heav'nly land.

What kind of shoes is dem-a you wear? View de land, etc.
Dat you can walk upon the air? Go view, etc.
Dem shoes I wear are de Gospel shoes—View de land, etc.
An' you can wear dem ef-a you choose—Go view, etc.—Cho.

Der' is a tree in paradise—View de land, etc.
De Christian he call it de tree of life—Go view, etc.
I spects to eat de fruit right off o' dat tree—View de land, etc.
Ef busy old Satan will let-a me be—Go view, etc.—Cho.

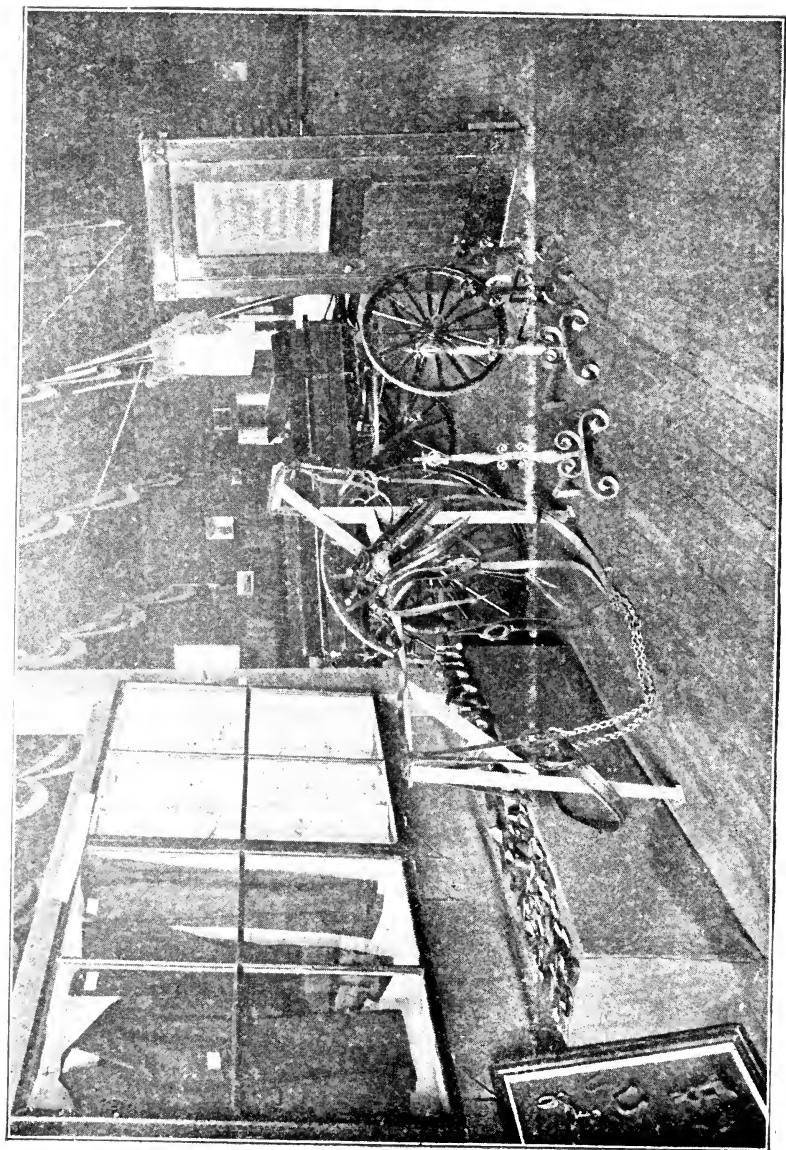
You say yer Jesus set-a you free—View de land, etc.
Why don't you let-a your neighbor be? Go view, etc.
You say you're aiming for de skies—View de land, etc.
Why don't you stop-a your telling lies? Go view, etc.—Cho.

OH, YES.

Ef eber I land on de oder sho'—Oh, yes!
I'll neber come here for to sing no more—Oh, yes.
A golden band all round my waist,
An' de palms of victory in my hand,
An' de golden slippers on to my feet—
Gwine to walk up an' down o' dem golden street.

Chorus.—Oh, wait till I put on my robe—

Wait till I put on my robe. Oh, yes! Oh, yes!



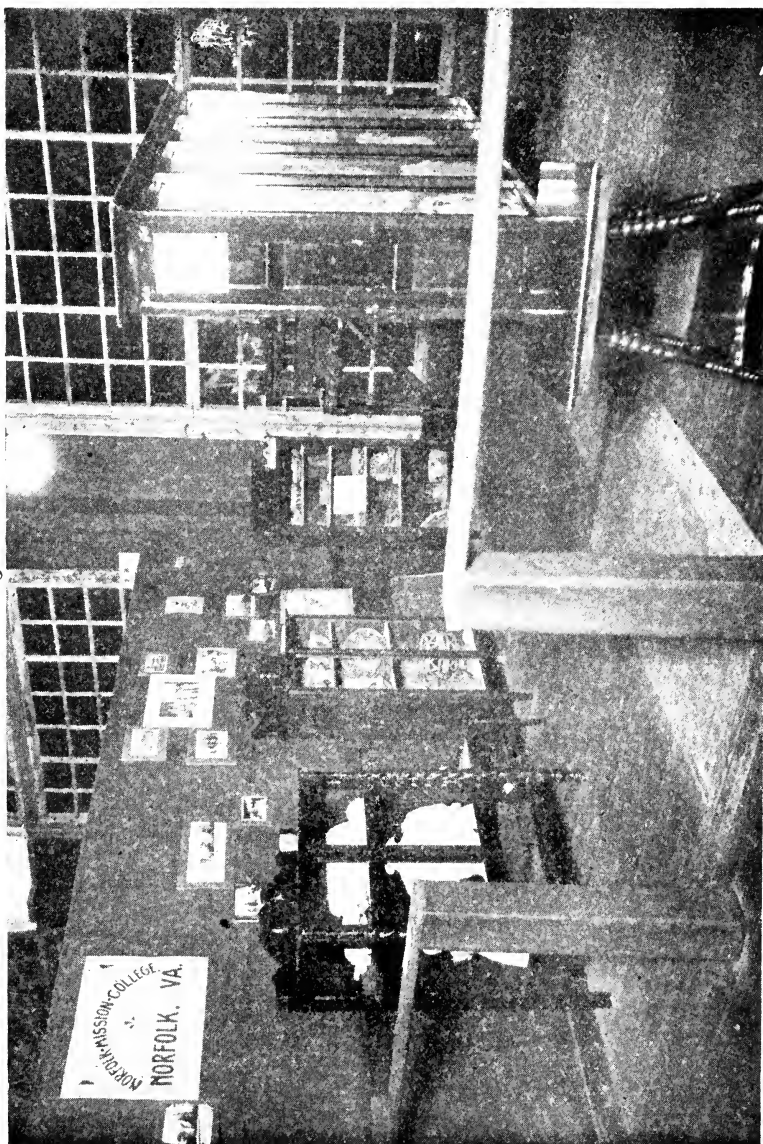
An' my lobely bretherin, dat ain't all—Oh, yes
I'm not done a-talkin' about my Lord,
An' a golden crown a-placed on-a my head,
An' my long white robe a-come a-dazzlin' down;
Now wait till I get on my Gospel shoes,
Gwine to walk about de heaven an' a-carry de news.—Cho.

I'm anchored in Christ, Christ anchored in me.—Oh, yes.
All de debils in hell can't a-pluck me out;
An' I wonder what Satan's grumbling about.
He's bound into hell, an' he can't git out,
But he shall be loose and hah his sway—
Yea, at de great resurrection day.—Cho.

I went down de hillside to make a-one prayer—Oh, yes!
An' when I got dere Ole Satan was dere—Oh, yes!
An' what do you t'ink he said to me? Oh, yes!
Said, "Off from here you'd better be." Oh, yes!
And what for to do I did not know—Oh, yes!
But I fell on my knees and I cried "Oh, Lord!"—Oh, yes!
Now, my Jesus bein' so good an' kind,
Yea, to the with-er-ed, halt, and blind—
My Jesus lowered His mercy down,
An' snatch-a me from a-dem doors ob hell,
He a-s snatch-a me from dem doors ob hell,
An' took-a me in a-wid him to dwell.—Cho.

I was in de church an' prayin' loud,
An' on my knees to Jesus bowed;
Ole Satan tole me to my face
"I'll git you when-a you leave dis place."
Oh, brother, dat scare me to my heart,
I was 'fraid to walk-a when it was dark.—Cho.

I started home, but I did not pray,
An' I met ole Satan on de way;
Ole Satan made a-one grab at me,
But he missed my soul an' I went free,



My sins went a-lumberin' down to hell,
 An' my soul went a-leapin' up Zion's hill,
 I tell you what, bretherin, you'd better not laugh,
 Ole Satan'll run you down his path;
 If he runs you as he run me
 You'll be glad to fall upon your knee.

Chorus.—Oh, wait till I put on my robe
 Wait till I put on my robe. Oh, yes! Oh, yes!

NOBODY KNOWS THE TROUBLE I'VE SEEN.

Sometimes I'm up, sometimes I'm down—Oh, yes, Lord.
 Sometimes I'm almost to de groun'—Oh, yes, Lord.
 Although you see me goin' long so—Oh, yes, Lord.
 I have my trials here below.—Oh, yes, Lord.

Chorus.—Oh, nobody knows de trouble I've seen,
 Nobody knows but Jesus;
 Nobody knows de trouble I've seen—
 Glory Hallelujah!

One day when I was walkin' along—Oh, yes, Lord.
 De element opened, an' de love came down—Oh, yes, Lord.
 I never shall forget dat day—Oh, yes, Lord,
 When Jesus washed my sins away.—Oh, yes, Lord.

Chorus.—Oh, nobody knows the trouble, etc.

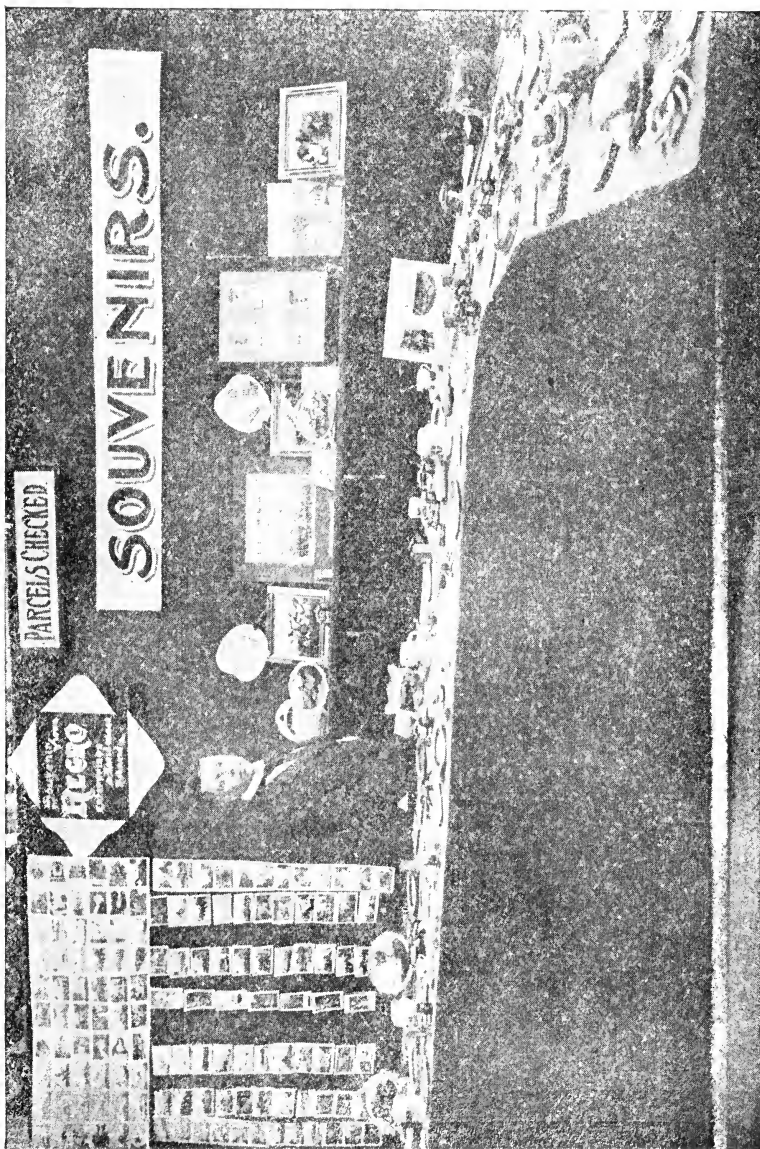
THE DANVILLE CHARIOT.

Chorus.—Oh, swing low, sweet chariot;
 Pray let me enter in,
 I don't want to stay here no longer.

I done been to heaven, an' I done been tired,
 I been to the water, an' I been baptized—

I don't want to stay here no longer.
 O, down to the water I was led,
 My soul got fed with heav'nly bread—
 I don't want to stay here no longer.

Cho.—Oh, swing low, sweet chariot, etc.



I had a little book, an' I read it through,
I got my Jesus as well as you;

Oh, I got a mother in the promised land,
I hope my mother will feed dem lambs—

I don't want to stay here no longer.

Cho.—Oh, swing low, sweet chariot, etc.

Oh, some go to church for to holler an' shout,
Before six months they're all turned out—

I don't want to stay here no longer.

Oh, some go to church for to laugh an' talk,
But dey knows nothin' 'bout dat Christian walk—

I don't want to stay here no longer.

Cho.—Oh, swing low, sweet chariot, etc.

Oh, shout, shout, de deb'l is about;

Oh, shut your do' an' keep him out—

I don't want to stay here no longer.

For he is so much-a like-a snaky in de grass,
Ef you don' mind he will get you at las'—

I don't want to stay here no longer.

Cho.—Oh, swing low, sweet chariot, etc.

SWING LOW, SWEET CHARIOT.

Oh, de good ole chariot swing so low,

Good ole chariot swing so low,

Oh, de good ole chariot swing so low,

I don't want to leave me behind.

Chorus.—Oh, swing low, sweet chariot,

Swing low, sweet chariot,

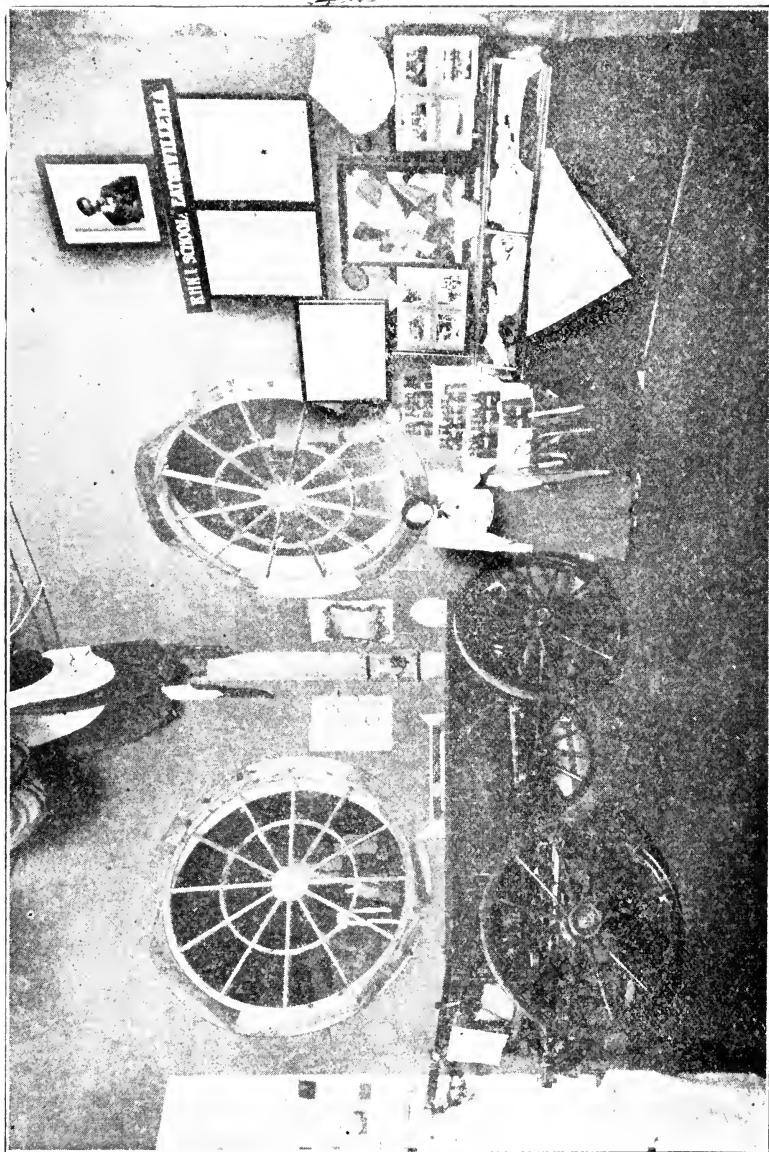
Swing low, sweet chariot,

I don't want to leave me behind.

Oh, de good ole chariot will take us all home,

I don't want to leave me behind.

Cho.—Oh, swing low, sweet, etc.



THE ANGELS DONE CHANGED MY NAME.

"I went to the hillside, I went to pray;
I know the angels done changed my name—
Done changed my name for the coming day;
I knew the angels done changed my name.

"I looked at my hands, my hands was new.
I knew the angels done changed my name;
I looked at my feet, and my feet was, too—
Thank God the angels done changed my name."

While the Negro brought out from bondage no literature and no theology, yet he did bring with him the plantation songs which show in Christian song that the doctrines of Christianity were held by these people in the days of slavery. We cannot expect to find the same modes of expression now that prevailed among them while in slavery, but that they held to the fundamental truths of religion must be recognized by all who study these songs. That they believed in Christ as a Saviour from sin and in the Atonement is beautifully illustrated in the refrain—

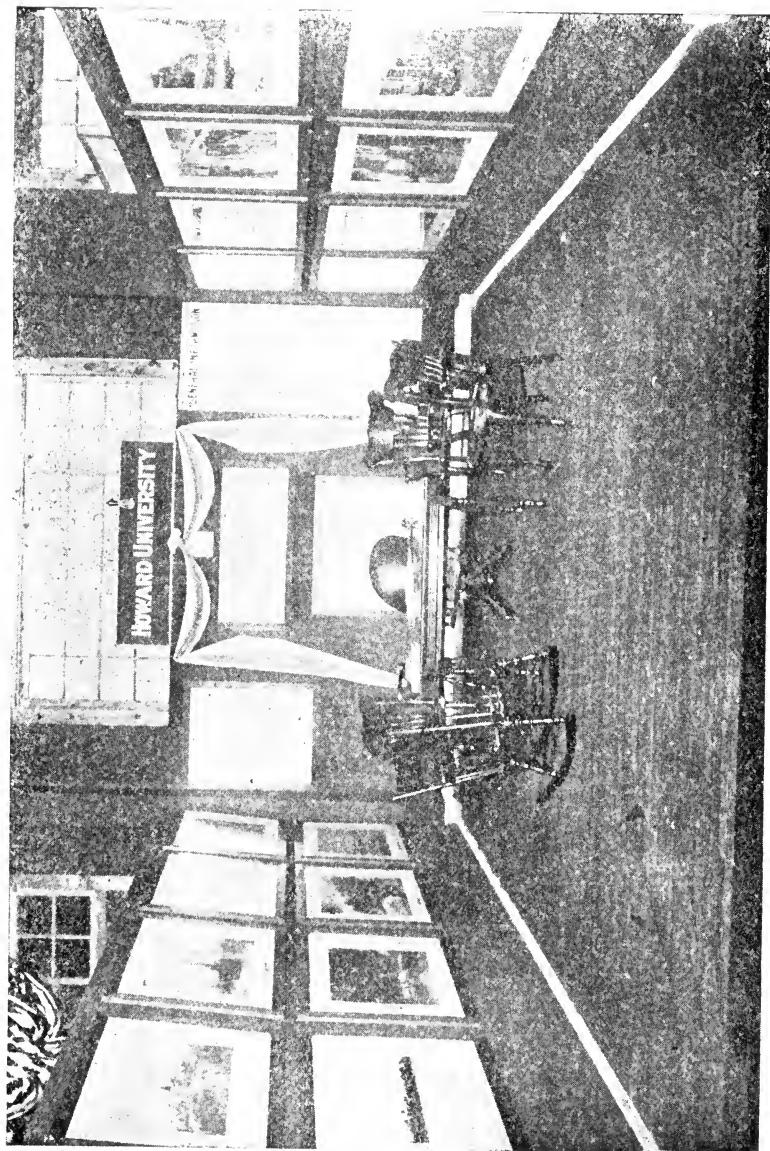
"I've been redeemed! I've been redeemed!
Been washed in de blood ob de lamb."

The Divinity of Christ is shown in—

"Jus' stan' right still and steady ye'self;
I know that my Redeemer lives.
Oh, jus' let me tell yo' about God hisself;
I know that my Redeemer lives."

At Tougaloo, Mississippi, they sing a hymn which especially emphasizes the personality of Satan, which, it seems, they never doubted—

"Ole Satan he wears de hypocrite shoe;
If yo' don' min' he slip it on yo'."



Frederick Douglass says that—

“Run to Jesus, shun the danger,
I don’t expect to stay much longer here.”

sung on the plantation where he was a slave, first suggested to him the thought of escaping from slavery, or as he put it, “Praying with his feet.”

While their lives were full of misery on account of the oppression of their masters, their songs do not show anywhere a revengeful spirit. They looked forward with confidence, expecting to be relieved in the land of the redeemed.

“Shine, shine, I’ll meet you in that morning.
Oh, my soul’s goin’ to shine, to shine;
I’m goin’ to sit down to a welcome table—
Shine, shine, my soul’s goin’ to shine.”

THE NEGRO MEETS TO PRAY.

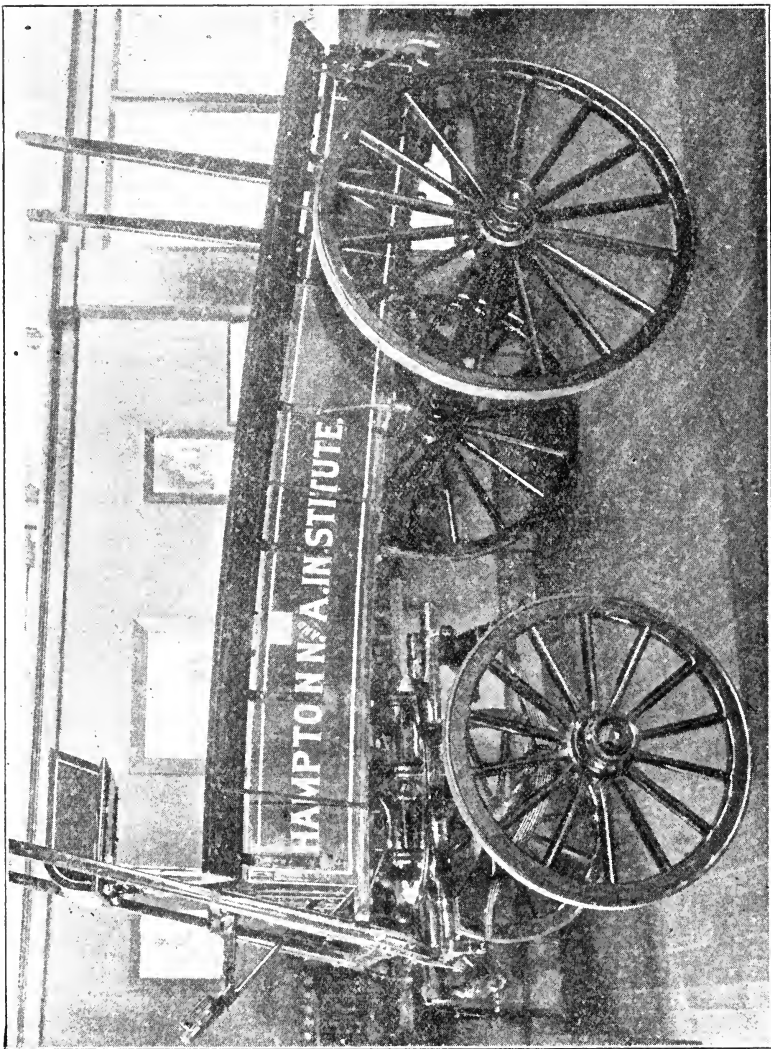
Written for the great Negro Congress held in Atlanta, Ga., 1902.

In days of old, when our fond mother earth,
Now seamed and wrinkled with her weight of years,
Was young and gay, rejoicing in her birth,
Nor gave one thought of future cares and tears.

When prehistoric man roamed hill and dell,
And gods and genii ruled the world below,
Came Odin, great, to drink of Mimir’s well,
That he all wisdom of the world might know.

“Who drinks of Mimir’s well must leave behind,
His gift most dear, that he doth highly prize.”
The gift was made, and he, though wise, half blind,
Has left in Mimir’s grasp one of his eyes.

So gods of wisdom ask of men to-day—
Who would be wise, some sacrifice must make;
Some good give up, something of self away,
Ere he the wisdom of this world can take.



So this black-child, our father's image fair,
In eb'ny cut, as we, too, would be wise,
Our gift hath made, our pledges, too, are there,
Of years of suffering, toil and sacrifice.

In life's hard school we've conned these lessons o'er
Mid sob's and tears of slavery's galling chain;
Mid darkening days, God grant may come no more;
Mid opposition, prejudice and pain.

What lessons learned? That God and right must win,
God is not dead, but guards the weak alway;
The stars still shine, though faith and hope grow dim,
We still can trust—the Negro meets to pray.

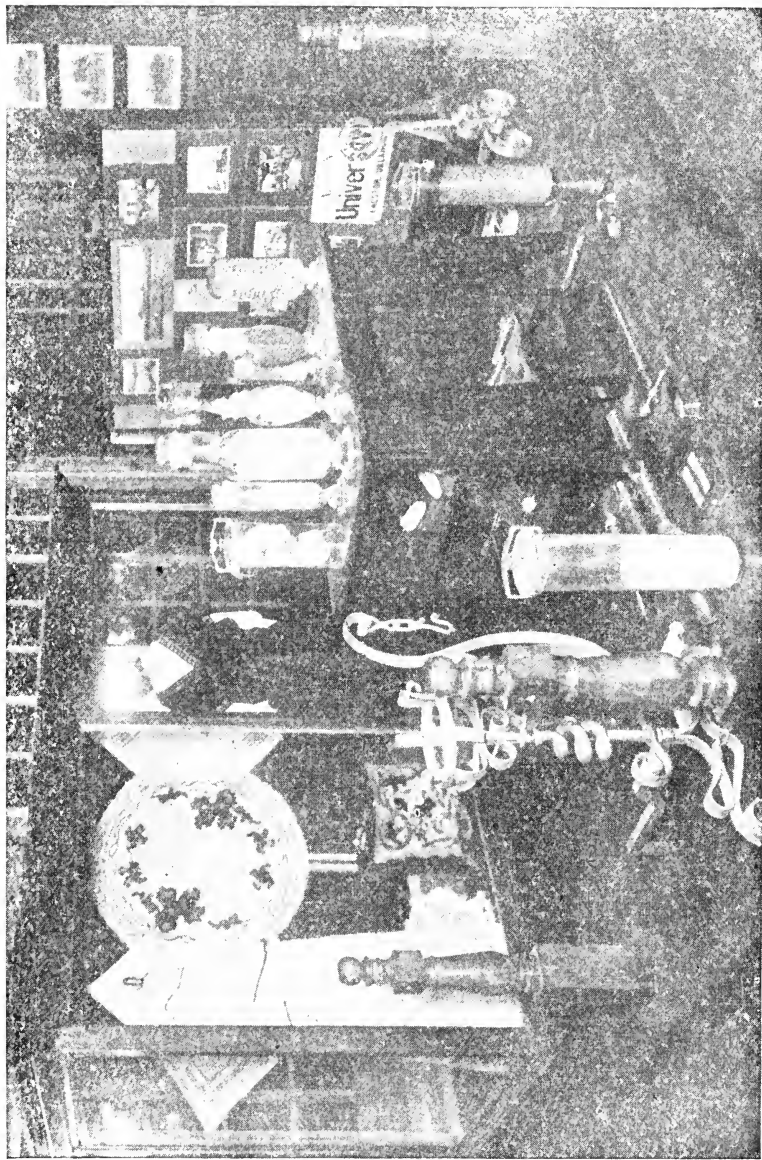
We seek the truth, nor wish one fault to hide;
The truth alone is that can make men free,
Expose the sores, the remedies applied
Will soothe and heal, and give true liberty.

Not to complain of burdens hard to bear;
To fret and whine, resolve and go away;
We meet to plan how we can do our share
To lift the load—the Negro meets to pray.

We know full well of all the gloomy past;
Of all the darkness in which now we grope;
Of all the night that seems will never pass;
And still we meet with bosoms filled with hope.

No night so dark, but comes some cheering ray,
No sky so drear, but some bright star is there;
The harbor bells still ring and seem to say,
"Just look this way; the world is still so fair."

We needs must fear the foes that lie within,
That spoil our youth. With hearts both brave and stout,
Must fight 'gainst our own ignorance and sin,
More than the hate and prejudice without.



Let others hate, we'll teach our children love;
Let others fight, we'll teach endure the wrong;
No cowards we, our teaching's from above,
When met in right then only are we strong.

We've met each trust, when slave as well as free,
Our record's made, go search it, ye who will.
Oh, Country fair, our fathers died for thee,
From Boston field to blood-bought San Juan Hill.

Their children come; no special favors ask,
In Dixie land, the fair place of our birth;
But equal chance in this God-given task,
To make our home the fairest spot on earth.

Ye leaders here, no nobler work than thine
Could men or angels ask. We vow to-day
To lift our race, by lifting as we climb;
For this great task the Negro meets to pray.

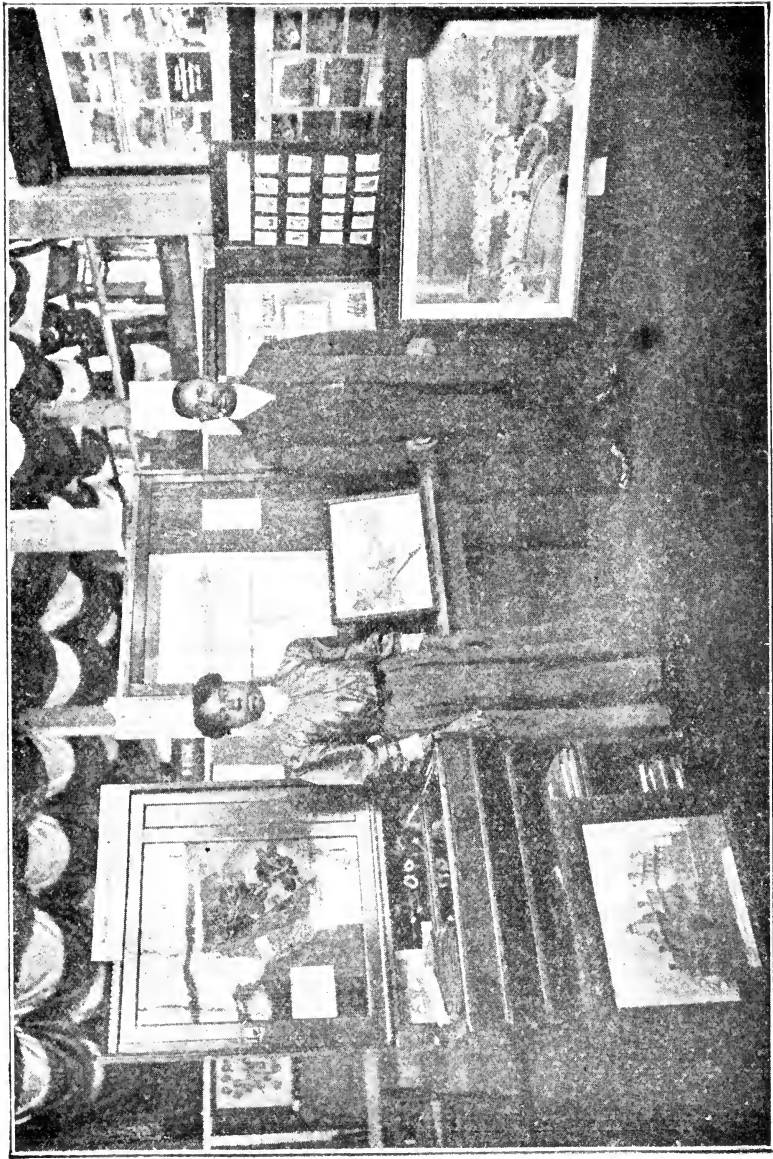
No flaming sword, no curses loud and deep,
We bring to-day, though we have suffered long,
Oh, rouse, ye race, from calm indifferent sleep,
And face life's work—then only are we strong.

God hear us now, and guide our thoughts aright,
Give inspiration from above to-day;
Plan for us well, and help us see the light;
By Thy command, Thy children meet to pray.

And from our knees to rise to bear our load,
To reach the unreached Negro youth and save;
To spend ourselves for Country, race and God,
Each in his field with hearts both stout and brave.

So soon for aye the lights of earth are o'er,
The gloom be past, the toil and conflict done;
And angels' voices sing on yonder shore,
For war-scarred veterans, God's sweet welcome home.

—Daniel Webster Davis.



[270]. Hartshorn Memorial College and the Virginia Union University, Richmond, Va.

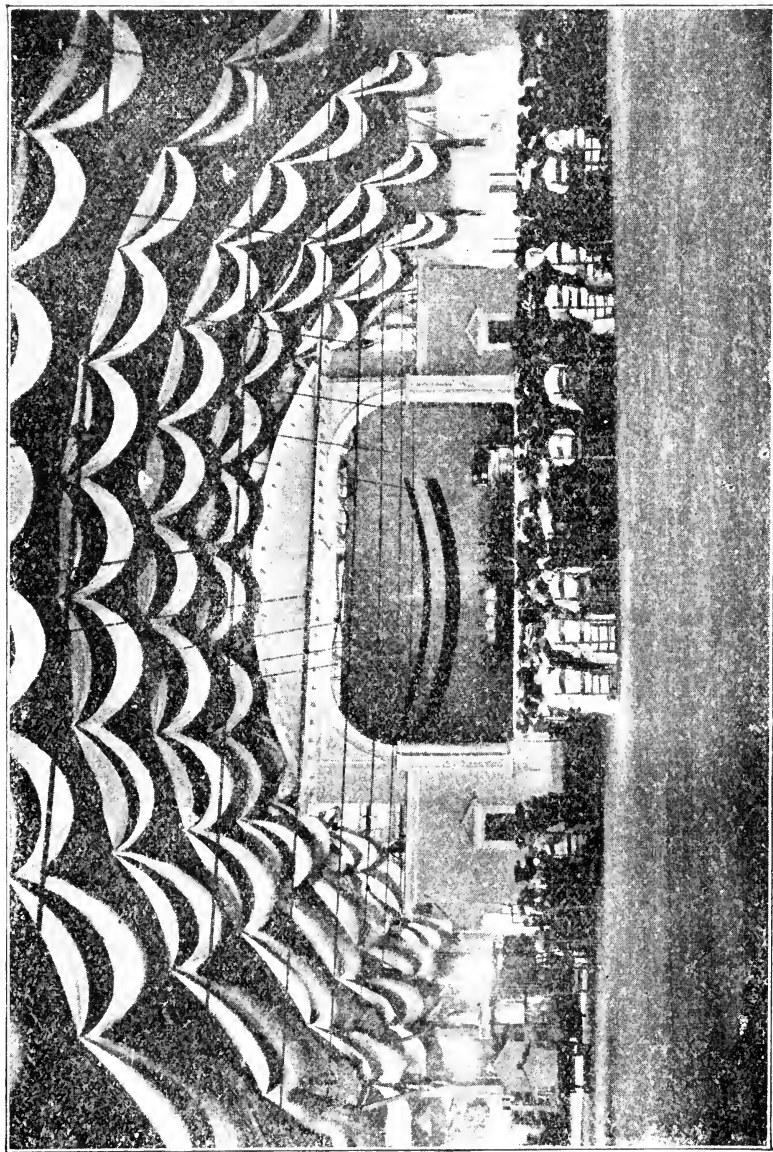
OL' MISTIS.

Oh, de times is fas' a-changin',
Ez de years ar' rollin' on,
An' de days seem mighty lonesum',
Sense de good ol' times is gon',
While I'm 'joycin' in my freedum,
Nor wish fur slab'ry days,
Yit it warms my heart to 'member
Sum good ol'-fashun ways.

De pledjur ub de harves'
De huntin' ub de coon,
'Weh down in de low groun',
By de shinin' ub de moon;
De dancin' in de cabin—
An' didn't we hab de fun,
While de banjer wuz a-twangin',
When de daily wuck wuz don'?

Ub all de plezzun mem'riz,
Dar's one dat fills my heart,
'Tiz de thought ub dear ol' Mistis,
An' 'twill nebber frum me part.
No matter what de trubble
De Lord uz pleased to sen',
We had jes' to tell ol' Mistis,
She would alwa's be a fren'.

Ef de oberseer 'buze us,
An' frum de lash we'd run,
An' weery, col', an' starvin',
Afeard to kum back hom',
Jes' git word to ol' Mistis,
She'd smooov de trubble o'er,
An' back we'd kum a sneakin',
An' hear ub it no mo'.



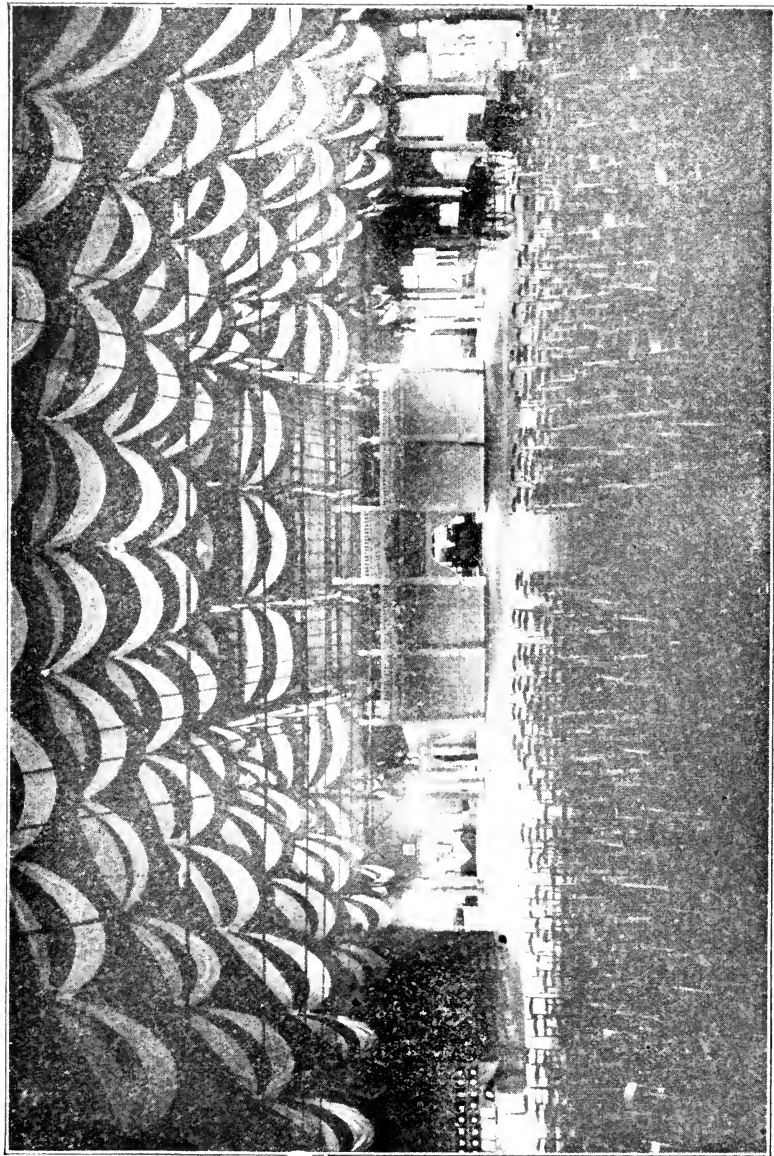
Auditorium of Negro Building. An audience of more than 500 gathered twice daily to listen to Fisk University students sing jubilee or plantation songs.

When sickness, kheer an' sorrow
Gib nights ub akin' pain,
An' tears frum werry eyelids
Kum pou'in' down like rain;
Racked wid pains an' scotched wid febers,
Wid lim's a-growin' col',
She had lin'ments fur de body,
An' de Bible fur de soul.

An' when de 'partin' speerit
Would fly to yuther lan's,
She'd gently clos 'de eyelids
Wid tender, reb'rent han's,
An' wid words ub consolation
Would pint de heart abov',
To whar dar is no shadders—
De heb'ny lan' ub lov'.

When de ebenin' sun wuz settin',
On a Sunday afternoon,
We'd gether in de great house,
An' jine her in a chune;
Den' she'd read de fam'ly Bible,
An' lif' her soul in prayhr,
Tell I eenmos' see de angels,
An' 'majin I wuz dar.

All I knows erbout de 'lijun,
I wuz teeched besize her knee,
All erbout de blessid Sabyur,
Who died fur eben me;
An' when I gits to glory—
It kan't be long, I kno'—
I spect to meet ol' Mistis
On de bright an' happy sho'.



Auditorium of Negro Building, looking to rear, where was located the magnificent booth of the Washington City Colored Schools.

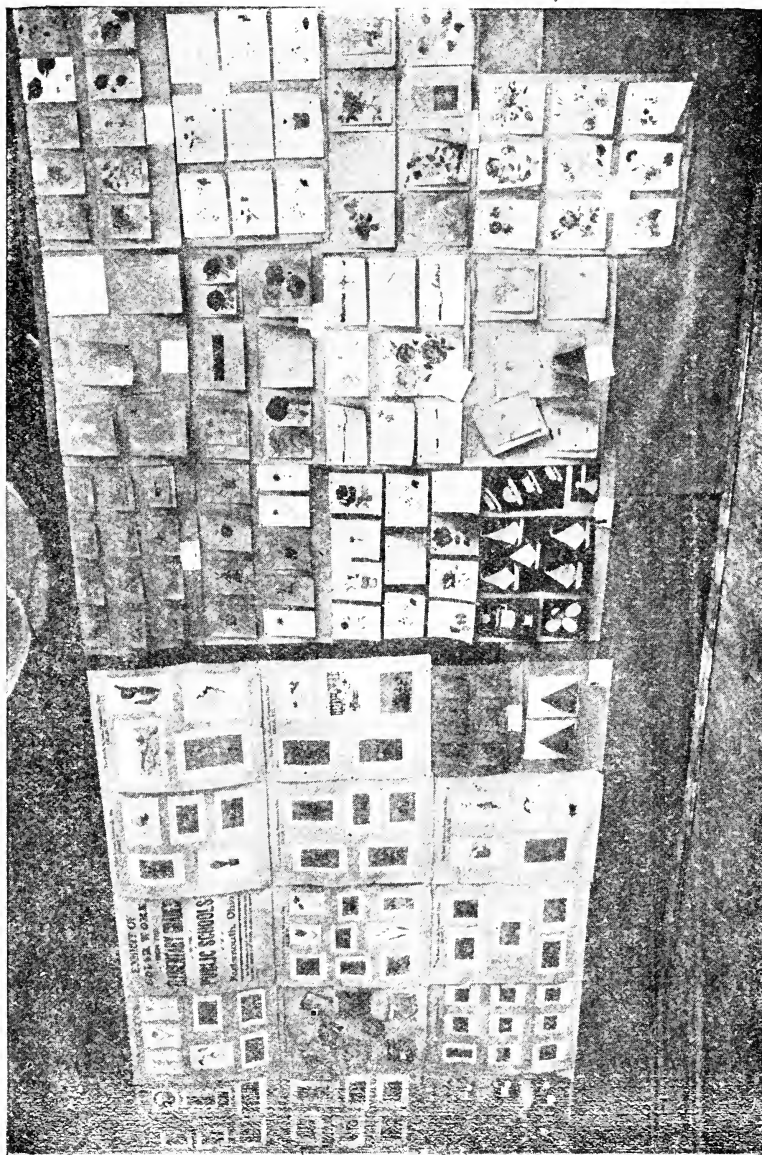
DE CHANA CUP.

Our church had a meeting, where the brethren gathered
 To transact the business they had for the Lord,
 To turn out the lambs who had strayed from the sheep-fold,
 And to take in repentants in accord with his word.
 The axe had been falling with impartiality
 On drunkards and policy-players of old,
 On sisters who'd fallen from pathways of virtue,
 And all who had wandered like sheep from the fold.

At last came a sister whose skirts were all muddy,
 With drabbling in sin all the days of yer youth,
 Had been caught and excluded 'mid tears of the brethren,
 But now would return to the pathway of truth.
 "I am truly repentant, the Lord has forgiven;
 Since last month, when excluded, I've prayed night and day.
 Will you, brethren, forgive and restore me to fellowship,
 And with Jesus to guide, I'll no more go astray?"

"Bless the Lord!" said the brethren; "Amen!" said the sisters,
 "Thank God, she's returning; I move—take her in."
 The motion was carried with great hallelujahs
 For the sister restored from the by-ways of sin.
 Brother Slaughter waxed warm, and spoke of the prodigal,
 And the rejoicing in heaven o'er sinners returned;
 "Ef yo' fall, don't yo' woller, yo' kin tell a true Christyun,
 Fur down in de heart speretu'l oil will burn."

"De sister am good ez befo', ef not better,
 Fur dear is de lam's when returned to de fol',
 Ef yuz gwine ter sin, jes' be sho' yo' don't woller,
 An' yo' sho' ub de glory ez a pijin his hole."
 Up spoke Brother Van: "My brudder, hol' on, dar!
 Youz ressin de skripshur, an' leadin' us wrong.
 'Taint better to wander den keep de straight pafway,
 An' de Lord lubs de young lam's dat keep right along."



"I once had a chana cup I sot right much sto' by,
 One day bein' keerless, I drapped on de flo'.
 I patched it wid glu', sah, an' do' it held water,
It nebber did ring like it did befo'.
 Yo' may dribe in a nail right in dis here pos' here,
 Den draw out de nail, but *de hole is still dar;*
 Yo' may bu'n fhar arm, an' heal up de bu'n, sah,
 But de schar gwy tell on you wharebber you ar'."

—*Daniel Webster Davis.*

MY CHILDHOOD HAPPY DAYS.

Many poets, great and gifted, whom the Muse's touch has blessed,
 Have sung in rhythmic measure, at the spirit's high behest,
 Of the days of childish glory, free from sorrow and from pain,
 When all was joy and pleasure—and wished them back again;
 But, somehow, when my mind turns back to sing in joyous lays,
 I remember great discomforts in my childhood's happy days.

Why, my earliest recollections are of pains and colics sore,
 With the meanest kinds of medicines the grown folks down would
 pour—

Ipecac and paregoric—and though I hard would kick,
 They still would dose and physic, "Cause the baby must be sick."
 When I think of this, how can I sing a song in joyous lays,
 And speak in tones of rapture of my childhood's happy days?

Off to school I then was started, and the simple rule of three
 Was as hard as now quadratics or goemetry's to me.
 And then the awful thrashings with a paddle at the school,
 And again at home with switches if I broke the simplest rule.
 Oh! my life was one vast torment—so, of course, I'm bound to praise
 The time that poets nickname "our childhood's happy days."

On a cold December morning, when lying snug in bed,
 I heard the sound, "You, Webster!" and I wished that I was dead.
 I knew I had the fires to make, bring water, and cut wood;
 And then, perhaps, I might have chance to get a bit of food,
 When on to school I trotted. These were the pleasant ways
 In which I spent that "festive time,"—my childhood's happy days.



Father's breeches, cut to fit me, was, of course, the proper thing;
 And nowhere did they touch me; my one "gallus" was a string;
 I couldn't tell the front from back part; and my coat of navy blue
 So variously was mended, it would match the rainbow's hue.
 'Twill do all right for rich white boys to sing these merry lays,
 But the average little "Jap" fared tough in childhood's happy days.

I had a place back of my head the comb could never touch—
 I'd jump three feet when tested. At last I cried so much,
 Mother said that she would cut it. Oh fate! to see me then.
 My head was picked by dull shears, as if some turkey hen
 Had gotten in her cruel work; and the boys with jolly ways
 Hallo'ed "buzzard!" when they saw me, "in childhood's happy days."

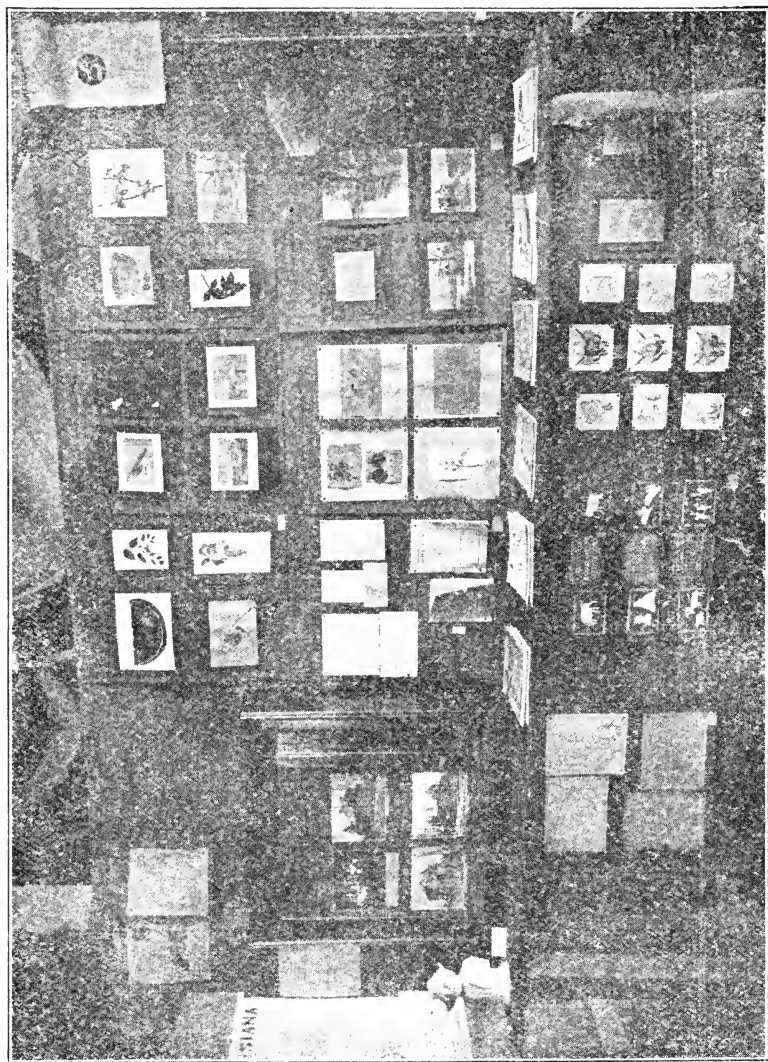
In the evening, holding horses, selling papers—"Evening News!"
 To earn an honest penny for the folks at home to use.
 Yet, of course, I had my pleasures—stealing sugar, playing ball,—
 But I cannot go in raptures o'er that season, after all.
 And we repeat our childhood, and all life's sterner ways
 Are mixed with rain and sunshine, as were childhood's happy days.

Still I find that life's a "hustle" from the cradle to the tomb,
 With little beams of sunshine to lighten up the gloom.
 If we can help a brother, and mix our cares with joys,
 Old age will be as happy as the days when we were boys,
 Till at last we sing in rapture heav'nly songs of love and praise,
 When our bark is safely anchored—there to spend our happiest days.

—*Daniel Webster Davis.*

DE NIGGER'S GOT TO GO.

Dear Liza, I is bin down-town
 To Marster Charley's sto',
 An' all de talk dis nigger hear
 Is, "Niggers got to go."
 I 'fess it boddies my ol' head,
 An' I would lik' to kno',
 What all we cullud folks is doin',
 Dat now we'z got to go?



I hear dem say dat long ago
 To ol' Virginny's sho',
Dar kum a ship wid cullud folks,
 Sum twenty odd or mo';
Dey tells me dat dey hoed de corn,
 An' wuz good wuckers, sho',
Dey made Virginny like de rose—
 But now dey's got to go.

Dat, when ol' Ginnel Washin'ton
 Did whip dem Red-koats so,
A nigger wuz de fus' to fall
 A-ightin' ub de fo';
Dat, in de late "impleasureness"
 Dey watched at Mayster's do',
Proteckin' ub his lubin' ones—
 But now dey's got to go.

I fess I lubs dis dear ol' place—
 'Twuz here we beried Jo';
An' little Liza married off,
 So menmy years ago.
An' now wez feeble, an' our lim's
 A-getting mighty slo'.
We'd hate to lebe de dear ol' place—
 But den, wez got to go.

I don't kno' much 'bout politicks,
 An' all dem things, yo' kno',
But de las 'leckshun I jes' vote
 Ez de whi' folks tol' me to;
Dey tole me vote fur Dimikrats,
 An' 'twould be better, 'do'
Sense now dey don' de leckshun win,
 Dey sez we'z got to go.

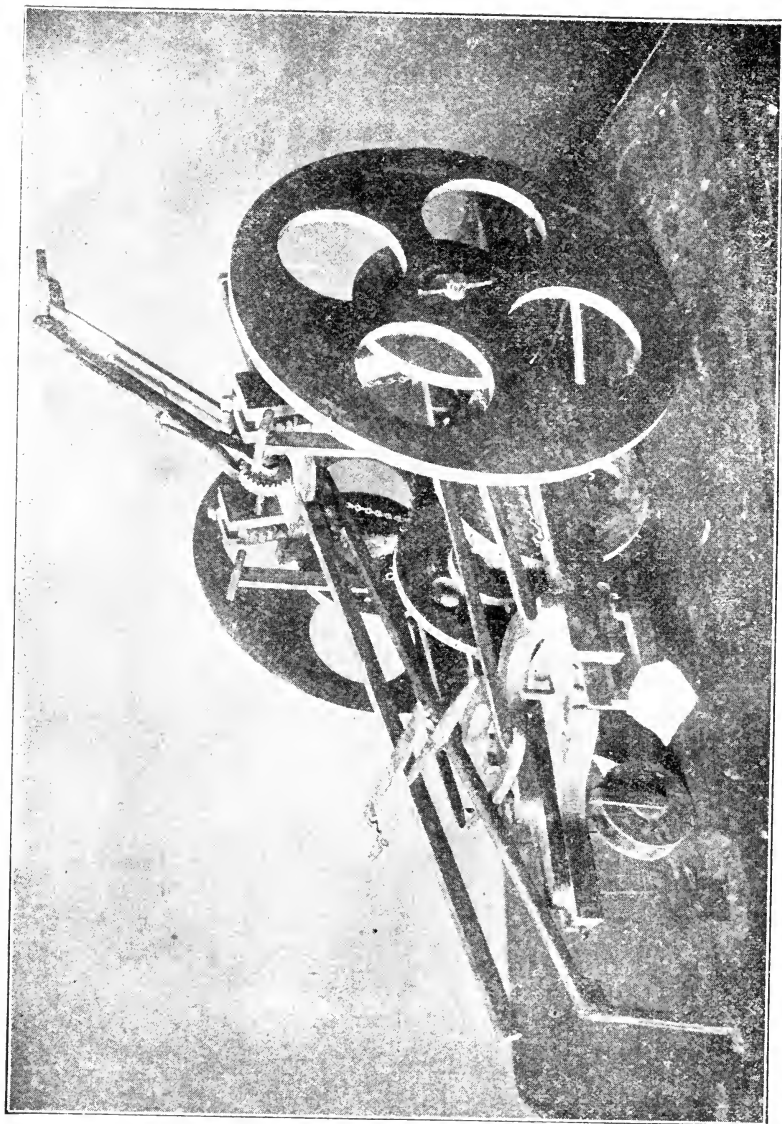


Dey sez de whi' folks mad 'long us,
 'Cause we kummin' up, yo' kno';
An' sum un us is gittin rich,
 Wid do'-bells on de do';
An' got sum lawyers, doctors, too,
 An' men like dat, fur sho'.
But den it kan't be jes' fur dis
 Dat we all got to go.

De Lord he made dis lubly 'ian'
 Fur white and black folks too,
An' gin each man his roe to ten'—
 Den what we gwine to do?
We 'habes ouselbes an' 'specks de laws,
 But dey's peckin mo' an' mo'.
We ain't don nuffin 't all to dem,
 Den huccum we mus' go?

Fur ebry nashun on de glob'
 Dis seems to be a hom';
Dey welkums dem wid open arms,
 No matter whar dey frum;
But we, who here wuz bred an' borhn,
 Don't seem to hab no show;
We ho'ped to mek it what it is,
 But still we'z got to go.

It 'pears to me, my Liza, dear,
 We'z got a right to stay,
An' not a man on dis broad urf
 Gwine dribe dis nigger 'way.
But why kan't whi' folks lef us lon',
 An' weed dar side de ro';
An' what dey all time talkin' 'bout—
 "De nigger's got to go?"



[194] Model of Cotton Chopper, Scraper and Cultivator, an invention of L. D. Moore.

" 'Rastus," Liza sed, "trus' in God,
 He'll fix things here belo',
 He don't hate us bekase we'z black—
 He made us all, yo' kno';
 He lubs us, ef we'z cullud folks,
 Ef de hart is white an' pure,
 An' 'cepin' de Lord sez—"Forward, march!"
 We'z not a-gwine to go."

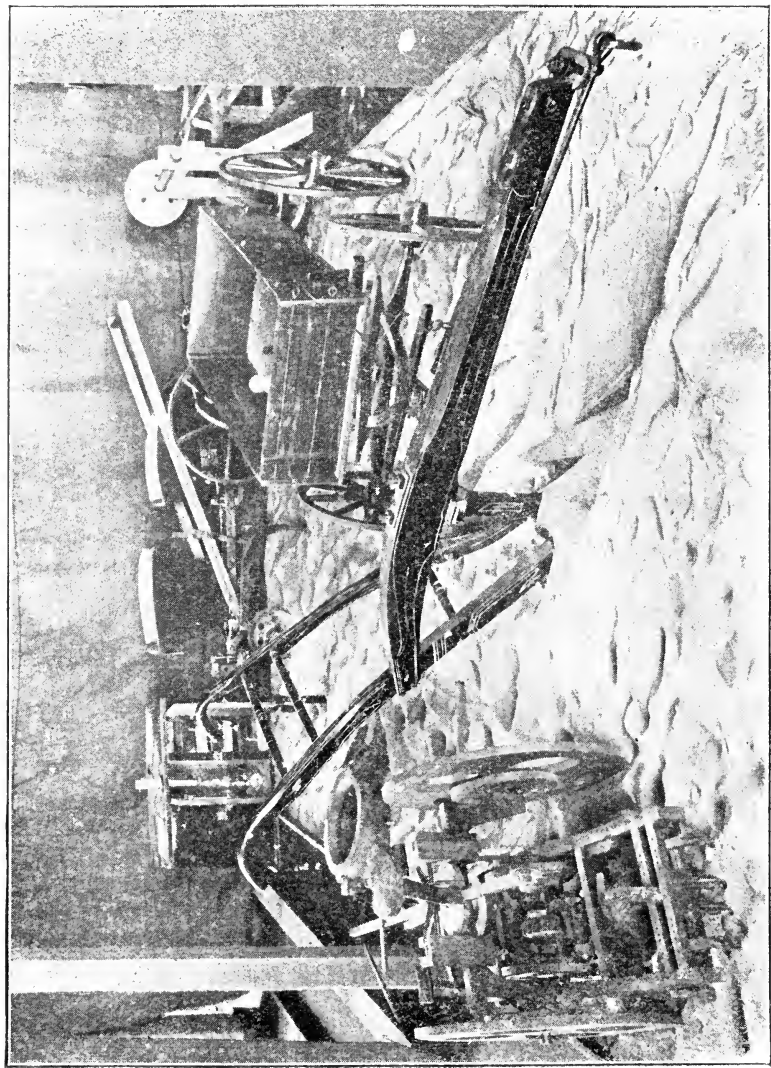
—*Daniel Webster Davis.*

AUNT CHLOE'S LULLABY.

Hesh! my baby; stop yer fuss,
 I's 'fraid you gittin' wuss an' wuss;
 Doncher cry, an' I gwy mek'
 Mammy's baby 'lasses cake.
 Hesh! my lubly baby chil',
 I gwy rock yo' all de whil';
 Nuffin gwyne to ketch yo' now,
 'Cause yer mammy's watchin' yo'.
 Sleep! my little baby, sleep!
 Mammy's baby, Lou!

How dem dogs do bark to-night!
 Better shet yer eyes up tight;
 Dey kan't hab dis baby dear;
 Mammy's watchin', doncher fear.
 Hear dem owls a-hootin' so?
 Dey shan't ketch dis baby, do'.
 Jes' like mistis lub her chil',
 Mammy lubs dis baby too.
 Sleep! my little baby, sleep!
 Mammy's baby, Lou!

Mammy's baby, black an' sweet,
 Jes' like candy dat you eat,
 Mammy lay yo' in dis bed,
 While she mek de whi' folks bread,
 Angels dey gwy look below,



Watch dis baby sleepin' so.
Go to sleep, my hunny, now,
Ain't yer mammy watchin' you'?
Sleep! my little baby, sleep!
Mammy's baby, Lou!

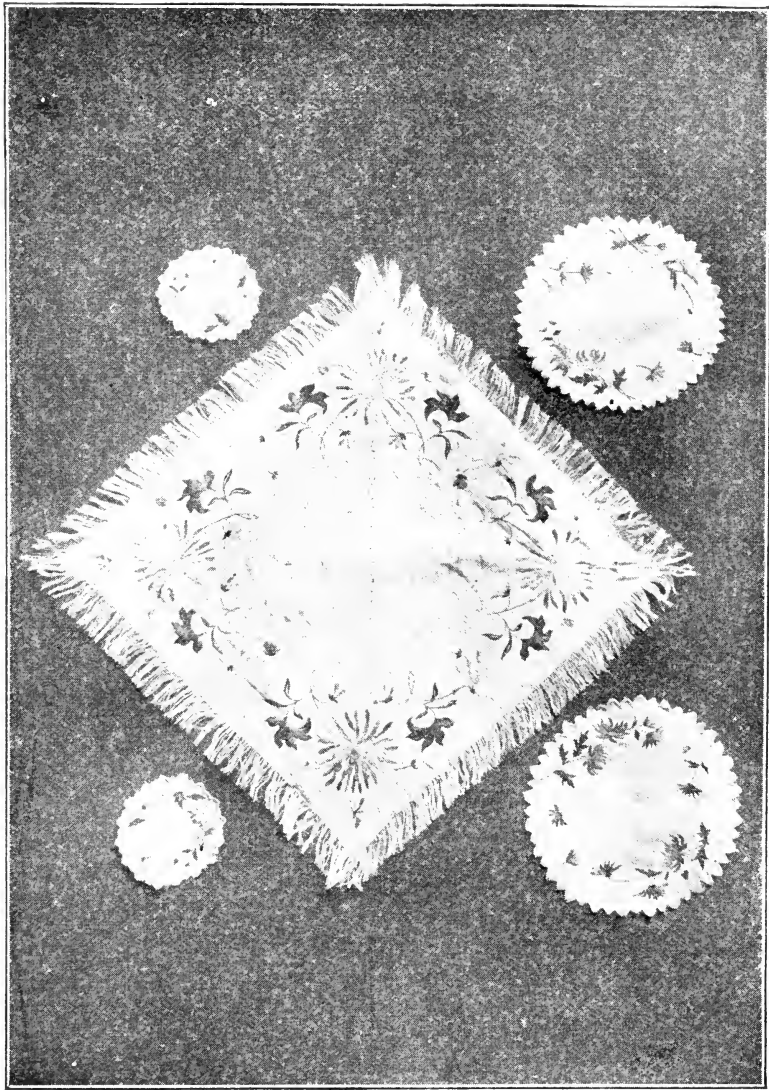
—*Daniel Webster Davis.*

WHEN DE CO'N PONE'S HOT.

Dey is times in life when Nature
Seems to slip a cog an' go,
Jes' a-rattlin' down creation,
Lak an ocean's overflow;
When de worl' jes' stahts a-spinnin'
Lak a picaninny's top,
An' yo' cup o' joy is brimmin'
'Twell it seems about to slop,
An' you feel jes' lak a racah
Dat is trainin' fu' to trot—
When yo' mammy ses de blessin'
An' de co'n pone's hot.

When you set down at de table,
Kin' o' weary lak an' sad,
And you'se jes a little tiahed,
An' purhaps a little mad;
How yo' gloom tu'ns into gladness,
How yo' joy drives out de doubt,
When de oven do' is opened
An' de smell comes po'in' out!
Why, de 'lectric light o' Heaven
Seems to settle on de spot,
When yo' mammy ses de blessin'
An' de co'n pone's hot.

When de cabbage pot is steamin'
An' de bacon's good an' fat,
When de chittlin's is a-sputter'n'
So's to show yo' whah dey's at;



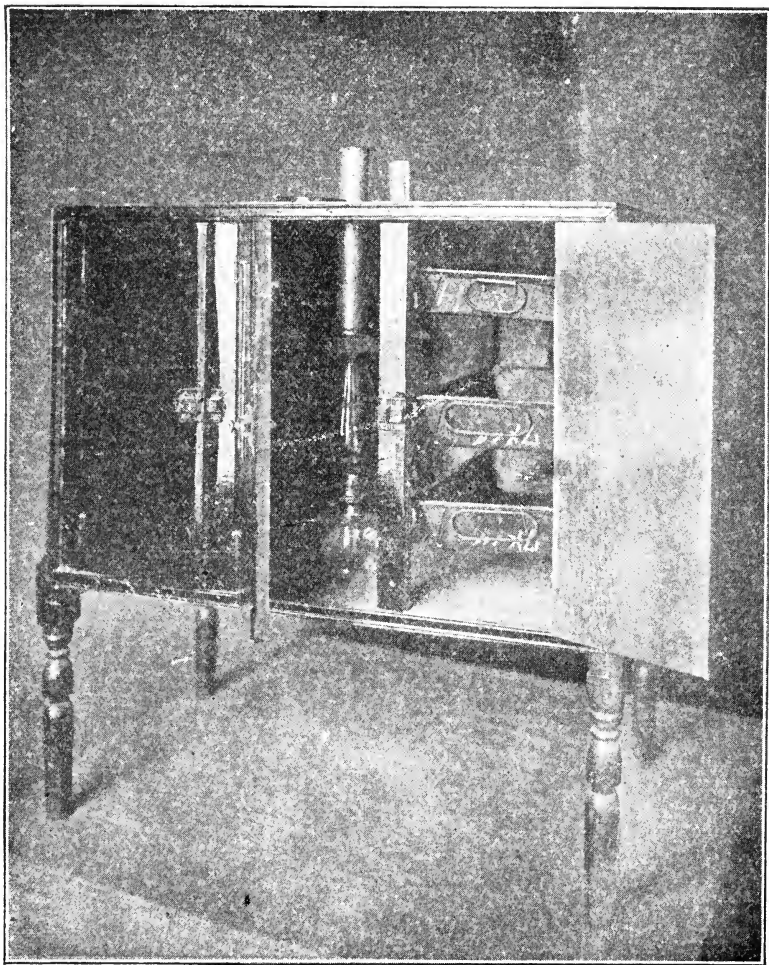
Take away yo' sody biscuit,
Take away yo' cake and pie,
Fu' de glory time is comin',
An' it's 'proachin' very nigh,
An' yo' want to jump an' hollah,
Do' you know you'd bettah not,
When yo' mammy ses de blessin'
An' de co'n pone's hot.

I have heerd o' lots o' sermons,
An' I've heerd o' lots o' prayers;
An' I've listened to some singin'
Dat has tuk me up de stairs
Of de Glory Lan', an' sent me
Jes' below de Mahster's th'one,
An' have lef' my haht a-singin'
In a happy aftah tone;
But dem wu's so sweetly murmured
Seem to tech de softes' spot,
When my mammy ses de blessin'
An' de co'n pone's hot.

—Paul Lawrence Dunbar.

A LULLABY.

Bedtime's come fu' little boys,
Po' little lamb.
Too tiahed out to make a noise,
Po' little lamb.
You gwine t' have to-morrer sho'?
Yes, you tole me dat befo',
Don't you fool me, chile, no mo',
Po' little lamb.



THE INCUBATOR AND BREAD RAISER, by G. F. Carr, is an arrangement whereby the same machine may be used as an Incubator on one side and a Bread Raiser on the other. As long as the little chicks and the dough are not in the same compartment at the same time it would appear that the scheme ought to work well.

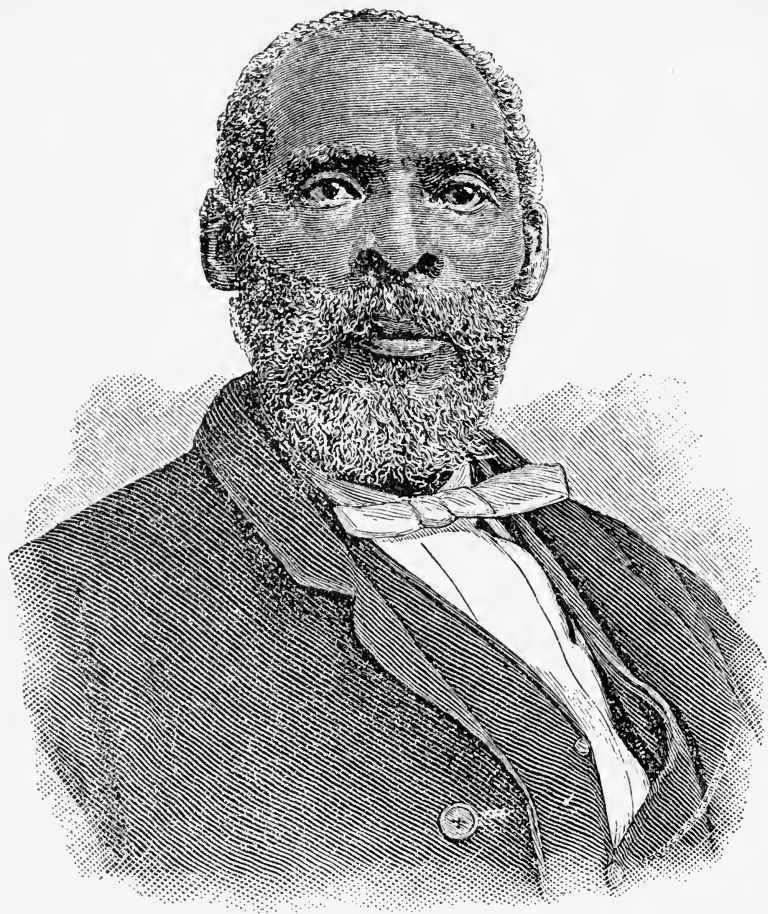
You been bad de livelong day,
Po' little lamb.
Th'owin' stones an' runnin' 'way,
Po' little lamb.
My, but you's a-runnin' wild!
Look jes' lak some po' folks' chile;
Mam gwine whup you after while,
Po' little lamb.

Come hyeah! you mos' tiahed to def,
Po' little lamb.
Played yo'sel' clean out o' bref,
Po' little lamb.
See dem han's now—sich a sight!
Would you evah b'lieve dey's white?
Stan' still 'twell I wash dem right,
Po' little lamb.

Jes' cain't hol' yo' haid up straight,
Po' little lamb.
Hadn't oughter played so late
Po' little lamb.
Mammy do' know whut she'd do,
Ef de chillun's all lak you;
You's a caution now, fu' true,
Po' little lamb.

Lay yo' haid down in my lap,
Po' little lamb.
Y'ought to have a right good slap,
Po' little lamb.
You been runnin' roun' a heap,
Shet dem eyes an' don't you peep—
Dah now, dah now, go to sleep—
Po' little lamb.

—Paul Lawrence Dunbar.



John Jasper.

CHAPTER XXI.

REV. JOHN JASPER

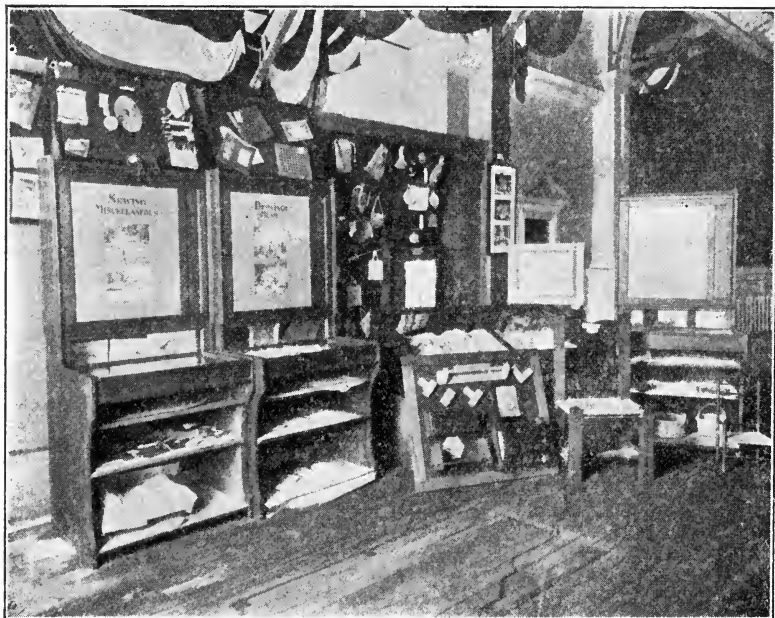
We feel that this work would not be complete without inviting the attention of our readers to the Rev. John Jasper, who, though not a man of learning, deserves to rank among the world's great men—great because he was himself in all his dealings with humanity, great because he was original, great because he promulgated a doctrine, which not only startled the country but baffled the wisdom of learned astronomers. He achieved great notoriety and attracted the attention of the world on account of his sermon entitled "The Sun Do Move."

It is not our purpose to eulogize upon his life, but only to mention a few facts, which we think will especially interest all. Indeed his whole career is a study; it was the longing of a sincere and persevering soul, encased in ignorance and superstition, surrounded with the hardships of slavery; to attain what he believed was his mission.

John Jasper was born a slave July 4, 1812, in Fluvanna county, Virginia. His father, Phillip, was a noted preacher among the slaves, but died two months before young Jasper's birth. His mother, Tina, was a woman of sterling qualities and ever instilled into her son those principles which assuredly make him the exemplar of Christian fortitude, noble thought and humble endeavor.

His entire schooling consisted of what could be gained from the New York speller taught him by a fellow-slave and roommate at midnight. Jasper often referred to this fact, in after life, with due reverence. Until 1825, Jasper passed his life

upon the farm of a Mr. Peachy. He was trusted and beloved and most of his time was spent in work around the "great house," as it was then called. From 1825 to 1839, he was hired out to work upon various plantations, spending the greater part of this time upon farms near Richmond.



PUBLIC SCHOOLS OF LYNCHBURG

It was in the Capitol Square of the City of Richmond, on July 4, 1839, that Mr. Jasper gave his heart to Christ and soon thereafter united with the old African Baptist Church. The day of Mr. Jasper's confession is the day that he began public preaching. From this time until his death the greater

part of his life he passed upon the rostrum, proclaiming the Gospel with remarkable influence.

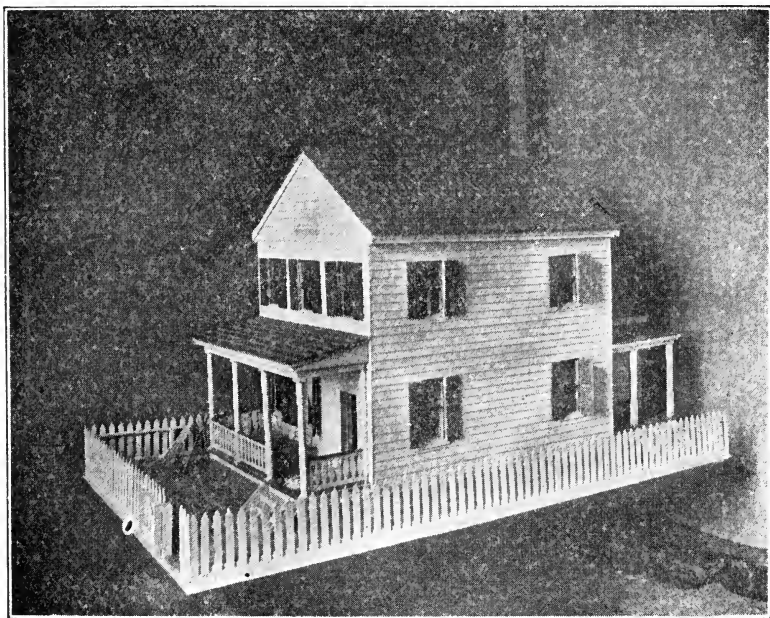
He pastored in Petersburg a few years after his advent into the ministry. At this time no colored man was allowed to pastor a church. A white preacher could be the pastor in name, who should be present at all services, but a colored preacher could carry on the entire service. A colored man could not be ordained, but it mattered not whether the white brother was ordained. While Mr. Jasper was preaching in the Third Baptist Church in Petersburg, people from all other churches flocked to hear him.

Mr. Jasper made a specialty of funeral sermons, and was often invited to different parts of the State of Virginia to preach the funeral of slaves.

On the first Sunday in September, 1867, Mr. Jasper organized the Sixth Mount Zion Baptist Church, with nine members, on Brown's Island, in the James River, just opposite the city, in a little old wooden shanty, which had been used by the government for a stable. The membership and congregation of this church increased so rapidly in one year's time that the old stable was not large enough to accommodate them so they left the island, and came over to the city and rented an old carpenter shop on the corner of Fourth and Cary streets, in which they held their meetings for two years. When the membership and congregation had gotten too large for the old shop they were compelled to look out for another and more spacious house for their worship. During this time they heard that there was a little brick church, on the corner of Duval and St. John's streets, for sale, and could be bought for a reasonable sum. They immediately took advantage of the opportunity, made the necessary ar-

rangements, and bought the church for the sum of two thousand and twenty-five dollars.

The following, from the Richmond Times-Dispatch, will give you some idea of the esteem in which Mr. Jasper was



MADE BY STUDENTS OF PORTSMOUTH PUBLIC SCHOOLS

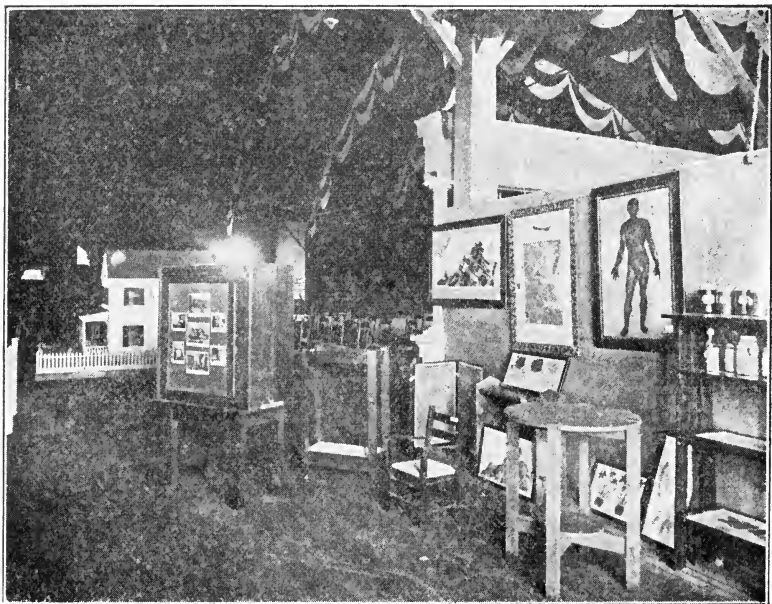
held. Space will not permit us to print the many invitations, comments and congratulations that he has received.

“It is a sad coincidence that the destruction of the Jefferson Hotel and the death of the Rev. John Jasper should have fallen upon the same day. John Jasper was a Richmond Insti-

tution as surely so as was Major Ginter's fine hotel. He was a national character, and he and his philosophy were known from one end of the land to the other. Some people have the impression that John Jasper was famous simply because he flew in the face of the scientists and declared that the sun moved. In one sense, that is true, but it is also true that his fame was due, in great measure, to a strong personality, to a deep, earnest conviction, as well as a devout Christian character. Some preachers might have made this assertion about the sun's motion without having attracted any special attention. The people would have laughed over it, and the incident would have passed by as a summer breeze. But John Jasper made an impression upon his generation, because he was sincerely and deeply in earnest in all that he said. No man could talk with him in private, or listen to him from the pulpit, without being thoroughly convinced of that fact. His implicit trust in the Bible and everything in it was beautiful and impressive. He had no other lamp by which his feet were guided. He had no other science, no other philosophy. He took the Bible in its literal significance; he accepted it as the inspired word of God; he trusted it with all his heart and soul and mind; he believed nothing that was in conflict with the teachings of the Bible—scientists and philosophers and theologians to the contrary notwithstanding.

“‘They tried to make it appear,’ he said, in the last talk we had with him on the subject, ‘that John Jasper was a fool and a liar when he said that the sun moved. I paid no attention to it at first, because I did not believe that the so-called scientists were in earnest. I did not think that there was any man in the world fool enough to believe that the sun did not move, for everybody had seen it move. But when

I found that these so-called scientists were in earnest I took down my old Bible and proved that they, and not John Jasper, were the fools and the liars.' And there was no more doubt in his mind on that subject than there was of his existence. John Jasper had the faith that removed moun-



PORTSMOUTH, VA., PUBLIC SCHOOL EXHIBIT

tains. He knew the literal Bible as well as Bible scholars did. He did not understand it from the scientific point of view, but he knew its teachings and understood its spirit, and he believed in it. He accepted it as the true word of God, and he preached it with unction and with power.

“John Jasper became famous by accident, but he was a

most interesting man apart from his solar theory. He was a man of deep convictions, a man with a purpose in life, a man who earnestly desired to save souls for heaven. He followed his divine calling with faithfulness, with a determination, as far as he could, to make the ways of his God known unto men, His saving health among all nations. And the Lord poured upon His servant, Jasper, 'the continual dew of His blessing.' "

The white people, including philosophers and scientists, came from afar and near to hear him preach his wonderful sermon on the sun, which is as follows:

"THE SUN DO MOVE"

In presenting John Jasper's celebrated sermon on "De Sun Do Move," I beg to introduce it with several explanatory words. As intimated in a former chapter it is of a dual character. It includes an extended discussion, after his peculiar fashion, of the text, "The Lord God is a man of war; the Lord is His name." Much that he said in that part of his sermon is omitted, only so much being retained as indicates his view of the rotation of the sun. It was really when he came into this part of his sermon that he showed to such great advantage, even though so manifestly in error as to the position which he tried so manfully to antagonize. It was of that combative type of public speech which always put him before the people at his best. I never heard this sermon but once, but I have been amply aided in reproducing it by an elaborate and altogether friendly report of the sermon published at the time by The Richmond Dispatch. Jasper opened his discourse with a tender reminiscence and quite an ingenious exordium.

"Low me ter say," he spoke with an outward composure

which revealed an inward but mastered swell of emotion, "dat when I wuz a young man and a slave, I knowed nuthin' wuth talkin' 'bout consarnin' books. Dey wuz sealed mysteries ter me, but I tell yer I longed ter break de seal. I thusted fer de bread uv learnin'. When I seen books I ached ter git in ter um, fur I knowed dat dey had de stuff fer me,



an' I wanted ter taste dere contents, but most of de time dey wuz bar'd against me.

"By de mursy of de Lord a thing happened. I got er room-feller—he wuz a slave, too, an' he had learn'd ter read. In de dead uv de night he giv me lessons outen de New York Spellin' book. It wuz hard pullin', I tell yer; harder on him, fur he know'd jes' a leetle, an' it made him sweat ter try ter beat sumthin' inter my hard haid. It wuz wuss wid me. Up de hill ev'ry step, but when I got de light uv de less'n

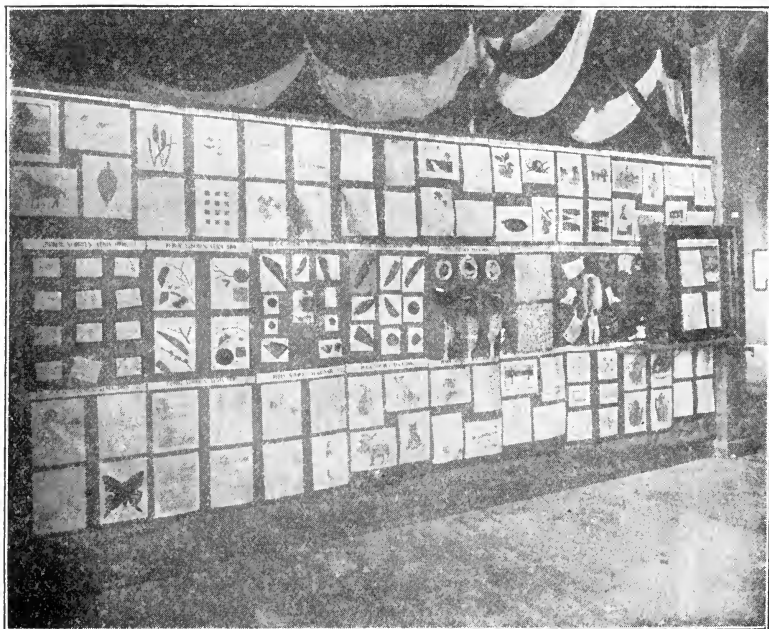
into my noodle I farly shouted, but I kno'd I wuz not a scholur. De consequens wuz I crep 'long mighty tejus, git-tin' a crum here an' dar until I cud read de Bible by skip-pin' de long words, tolerable well. Dat wuz de start uv my eddicashun—dat is, wat little I got. I mek menshun uv dat young man. De years hev fled erway sense den, but I ain't furgot my teachur, an' nevur shall. I thank mer Lord fur him, an' I carries his mem'ry in my heart.

"'Bout seben months after my gittin' ter readin', Gord cunverted my soul, an' I reckin 'bout de fust an' main thing dat I begged de Lord ter give me wuz de power ter und'stand His Word. I ain't braggin', an' I hates self-praise, but I boun' ter speak de thankful word. I b'lieves in mer heart dat mer pra'r ter und'stand de Scripshur wuz heard. Sence dat time I ain't keer'd 'bout nuthin' 'cept ter study an' preach de Word uv God.

"Not, my bruthrin, dat I'z de fool ter think I knows it all. Oh, mer Father, no! Fur frum it. I don' hardly und'stand myse'f, nor ha'f uv de things roun' me, an' dar is milyuns uv things in de Bible too deep fur Jasper, an' sum uv 'em too deep fur ev'rybody. I doan't cerry de keys ter de Lord's closet, an' He ain't tell me ter peep in, an' ef I did I'm so stupid I wouldn't know it when I see it. No, frens, I knows my place at de feet uv my Marster, an' dar I stays.

"But I kin read de Bible and git de things whar lay on de top uv de soil. Out'n de Bible I knows nuth'n extry 'bout de sun. I sees 'is courses as he rides up dar so gran' an' mighty in de sky, but dar is heaps 'bout dat flamin' orb dat is too much fer me. I know dat de sun shines powerfly an' po's down its light in floods, an' yet dat is nuthin' compared wid de light dat flashes in my min' frum de pages of Gord's Book. But you knows all dat. I knows dat de sun burns—

oh, how it did burn in dem July days. I tell yer he cooked de skin on my back many er day when I wuz hoein' in de corn feil'. But you knows all dat, an' yet dat is nuthin' der to de divine fire dat burns in der souls uv God's chil'n. Can't yer feel it, bruthrin?



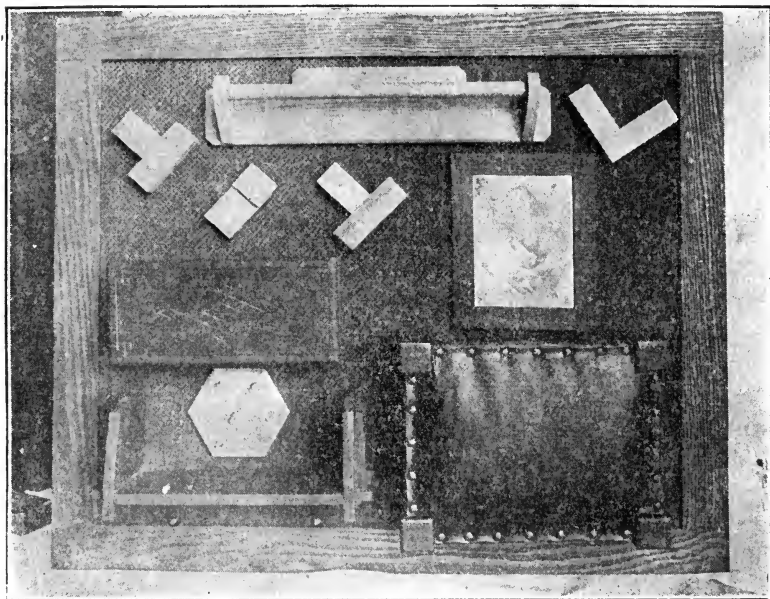
PUBLIC SCHOOLS EXHIBIT, XENIA, OHIO

"But 'bout de courses uv de sun, I have got dat. I hev dun rang'd thru de whole blessed Book an' scode down de las 'thing de Bible has ter say 'bout de movements uv de sun. I got all dat pat an' safe. An' lemme say dat if I doan't giv it ter you straight, if I gits one word crooked or wrong, you

jes' holler out, 'Hol' on dar, Jasper, yer ain't got dat straight,' an' I'll beg pardon. If I doan't tell de truf, march up on dese steps here an' tell me I'z a liar, an' I'll take it. I fears I do lie sometimes—I'm so sinful, I find it hard ter do right; but my Gord doan't lie an' He ain't put no lie in de Book uv eternal truf, an' if I giv you wat de Bible say, den I boun' ter tell de truf.

"I got ter take yer all dis arternoon on er skershun ter a great bat'l feil'. Mos' folks like ter see fights—some is mighty fon' er gittin' inter fights, an' some is mighty quick ter run down de back alley when dar is a bat'l goin' on, fer de right. Dis time I'll 'scort yer ter a scene whar you shall witness a curus bat'l. It tuk place soon arter Isrel got in de Promus Lan'. Yer 'member de people uv Gibyun mak frens wid Gord's people when dey fust entered Canum an' dey wuz monsus smart ter do it. But, jes' de same, it got 'em in ter an orful fuss. De cities roun' 'bout dar flar'd up at dat, an' dey all jined dere forces and say dey gwine ter mop de Gibyun people orf uv de groun', an' dey bunched all dar armies tergedder an' went up fer ter do it. Wen dey kum up so bol' an' brave de Giby'nites wuz skeer'd out'n dere senses, an' dey saunt word ter Joshwer dat dey wuz in troubl' an' he mus' run up dar an git 'em out. Joshwer had de heart uv a lion an' he wuz up dar 'drekly. Dey had an orful fight, sharp an' bitter, but yer might know dat Ginr'l Joshwer wuz not up dar ter git whip't. He played an' he fought, an' de hours got erway too peart fer him, an' so he ask'd de Lord ter issue a speshul ordur dat de sun hol' up erwhile an' dat de moon furnish plenty uv moonshine down on de lowes' part uv de fightin' groun's. As a fac', Joshwer wuz so drunk wid de bat'l, so thursty fer de blood uv de en'mies uv de Lord, an' so wild wid de vict'ry dat he tell

de sun ter stan' still tel he cud finish his job. Wat did de sun do? Did he glar down in fi'ry wrath an' say, 'What you talkin' 'bout my stoppin' fer, Joshwer; I ain't navur started yit. Bin here all de time, an' it wud smash up ev'ry-thing if I wuz ter start'? Naw, he ain't say dat. But wat



PUBLIC SCHOOLS, LYNCHBURG, VA. Decoration work by pupils.

de Bible say? Dat's wat I ax ter know. It say dat it wuz at de voice uv Joshwer dat it stopped. I doan't say it stopt; tain't fer Jasper ter say dat, but de Bible, de Book uv Gord, say so. But I say dis; nuthin' kin stop untel it hez first started. So I knows wat I'm talkin' 'bout. De sun wuz travlin' long dar thru de sky wen de order come. He hitched

his red ponies and made quite a call on de lan' uv Gibyun. He purch up dar in de skies jes' as frenly as a naibur whar comes ter borror sunthin', an' he stan' up dar an' he look lak he enjoyed de way Joshwer waxes dem wicked armies. An' de moon, she wait down in de low groun's dar, an' pours out her light and look jes' as ca'm an' happy as if she wuz waitin' fer 'scort. Dey nevur budg'd, neither uv 'em, long as de Lord's army needed er light to kerry on de bat'l.

"I doan't read when it wuz dat Joshwer hitch up an' drove on, but I 'spose it wuz when de sun didn't stay dar all de time. It stopt fur bizniz, an' went on when it got thru. Dis is 'bout all dat I has ter do wid dis perticl'r case. I dun show'd yer dat dis part uv de Lord's word teaches yer dat de sun stopt, which show dat he wuz moving, befo' dat, an' dat he went on art'rwards. I toll yer dat I wud prove dis an' I's dun it, an' I derfies ennybody to say dat my p'int ain't made.

"I tol' yer in de fust part uv dis discose dat de Lord Gord is a man uv war. I 'spec by now yer begin ter see it is so. Doan't yer admit it? When de Lord cum ter see Joshwer in de day uv his feers an' warfar, an' actu'ly mek de sun stop stone still in de heavens, so de fight kin rage on tel all de foes is slain, yer bleegeed ter und'rstan' dat de Gord uv peace is also de man uv war. He kin use bofe peace an' war ter hep de reichus, an' ter scattur de host uv de ailyuns. A man talked ter me las' week 'bout de laws uv nature, an' say dey carn't poss'bly be upsot, an' I had ter laugh right in his face. As if de laws uv ennythin' wuz greater dan my Gord is great; He rules in de heavens, in de earth, an' doun und'r de groun'. He is great, an' greatly ter be praised. Let all de people bow doun an' worship befo' Him!

"But let us git erlong, for dar is quite a big lot mo' comin'

on. Let us take nex' de case of Hezekier. He wuz one of dem kings of Juder—er mighty sorry lot I mus' say dem kings wuz, fur de mos' part. I inclines ter think Hezekier wuz 'bout de highes' in de gin'ral avrig, an' he war no mighty



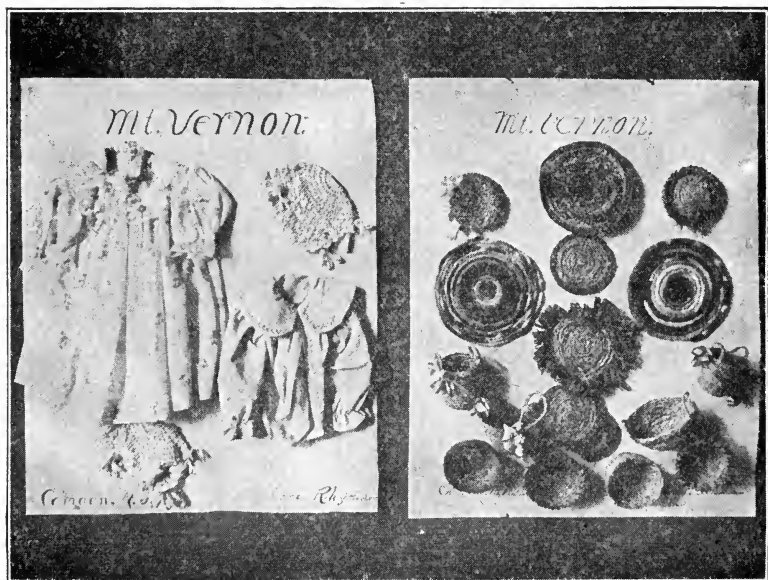
PUBLIC INDUSTRIAL SCHOOLS, SALEM, MD.

man hisse'f. Well, Hezekier he got sick. I dar say dat a king when he gits his crown an' fin'ry off, an' when he is posterated wid mortal sickness, he gits 'bout es common lookin' an' grunts an' rolls, an' is 'bout es skeery as de res' of us po' mortals. We know dat Hezekier wuz in er low

state uv min'; full uv fears, an' in a tur'ble trub'le. De fac' is, de Lord strip him uv all his glory an' landed him in de dust. He tol' him dat his hour had come, an' dat he had bettur squar up his affairs, fur death wuz at de do'. Den it wuz dat de king fell low befo' Gord; he turn his face ter de wall; he cry, he moan, he beg'd de Lord not ter take him out'n de worl' yit. Oh, how good is our Gord! De cry uv de king moved his heart, an' he tell him he gwine ter give him anudder show. Tain't only de kings dat de Lord hears. De cry uv de pris-nur, de wail uv de bondsman, de tears uv de dyin' robber, de prars uv de backslider, de sobs uv de domun dat wuz a sinner, mighty apt to tech de heart uv de Lord. It look lik it's hard fer de sinner ter git so fur orf or so fur down in de pit dat his cry can't reach de yere uv de mussiful Saviour.

"But de Lord do evun better den dis fur Hezekier—He tell him He gwine ter give him a sign by which he'd know dat what He sed wuz cummin' ter pars. I ain't erquainted wid dem sun diuls dat de Lord tol' Hezekier 'bout, but ennybody dat hes got a grain uv sense knows dat dey wuz de clocks uv dem ole times an' dey marked de travuls uv de sun by dem diuls. When, darfo', Gord tol' de king dat He wud mek de shadder go backward, it mus' hev bin jes' lak puttin' de han's uv de clock back, but, mark yer, Izaer 'spressly say dat de sun return'd ten dergrees. Thar yer are! Ain't dat de movement uv de sun? Bless my soul. Hezekier's case beat Joshwer. Joshwer stop de sun, but heer de Lord mek de sun walk back ten dergrees; an' yet dey say dat de sun stan' stone still an' nevur move er peg. It look ter me he move roun' mighty brisk an' is ready ter go ennyway dat de Lord ordurs him ter go. I wonder if enny uv dem furlosers is roun' here dis arfternoon. I'd lik ter take a squar' look

at one uv dem an' ax him to 'splain dis mattur. He can't do it, my bruthrin. He knows a heap 'bout books, maps, figgers an' long distunces, but I derfy him ter take up Hezekier's case an' 'splain it orf. He carn't do it. De Word



PUBLIC SCHOOLS OF CAMDEN, N. J.

uv de Lord is my defense an' bulwurk, an' I fears not what men can say nor do; my Gord gives me de vict'ry.

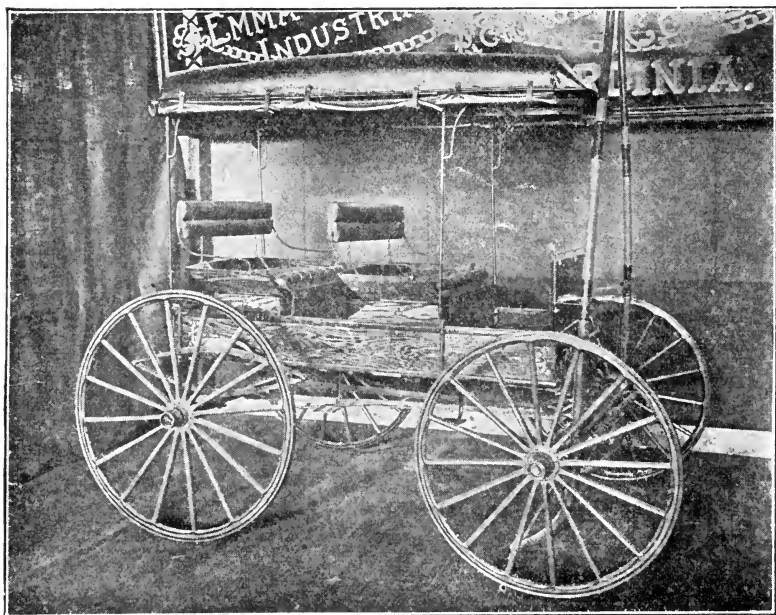
"'Low me, my frens, ter put myself squar' 'bout dis movement uv de sun. It ain't no bizniss uv mine wedder de sun move or stan' still, or wedder it stop or go back, or rise or set. All dat is out er my han's 'tirely, an' I got nuthin' ter say. I got no the-o-ry on de subjik. All I ax is dat we

will take wat de Lord say 'bout it an' let His will be run 'bout ev'rything. Wat dat will is I karn't know 'cept He whisper inter my soul or write it in a book. Here's de Book. Dis is 'nough fer me, and wid it ter pilut me, I karn't git fur erstray.

"But I ain't dun wid yer yit. As de song says, dere's mo ter follow. I envite yer ter heer de fust vers in de sev'nth chapter uv de Book uv Reverlashuns. What do John, und'r de pow'r uv de Spirit, say? He say he saw fo' anguls standin' on de fo' corners uv de earth, holdin' de fo win's uv de earth, an' so fo'th. 'Low me ter ax ef de earth is round', whar do it keep its corners? Er flat, squar thing has corners, but tell me where is de cornur uv er appul, ur a marbul, ur a cannun ball, ur a silver dollar. Ef dar is enny one uv dem furloserfurs whar's been takin' so many cracks at my ole haid 'bout here, he is korjully envited ter step for'd an' squar up dis vexin' bizniss. I here tell you dat yer karn't squar a circul, but it looks lak dese great scolurs dun learn how ter circul de squar. Ef dey kin do it, let 'em step ter de front an' do de trick. But, mer bruthrin, in my po' judgmint, dey karn't do it; tain't in 'em ter do it. Dey is on der wrong side of de Bible; dat's on de outside ub de Bible, an' dar's whar de trubbul comes in wid 'em. Dey dun got out uv de bres' wuks uv de truf, an' ez long ez dey stay dar de light uv de Lord will not shine on der path. I ain't keer'n so much 'bout de sun, tho' it's mighty kunveenyunt ter hav' it, but my trus' is in de Word uv de Lord. Long ez my feet is flat on de solid rock, no man kin move me. I'se gittin' my orders f'um de Gord of my salvashun.

"Tother day er man wid er hi' coler and side whick'rs cum ter my house. He was one nice North'rn gemman wat think a heap of us col'rd people in de Souf. Da ar' luvly folks an'

I honours 'em very much. He seem from de start kinder strictly an' cross wid me, and after while, he brake out furi'us and frettid, an' he say: 'Erlow me, Mister Jasper, ter gib you sum plain advise. Dis nonsans 'bout de sun movin' whar you ar' gettin' is disgracin' yer race all ober de kuntry, an'



St. Emma Industrial and Agricultural School, Rock Castle, Va.

as a fren of yer peopul, I cum ter say it's got ter stop.' Ha! Ha! Ha! Mars' Sam Hargrove nuvur hardly smash me dat way. It was equl to one uv dem ole overseurs way bak yondur. I tel' him dat ef he'll sho' me I'se wrong, I giv' it all up.

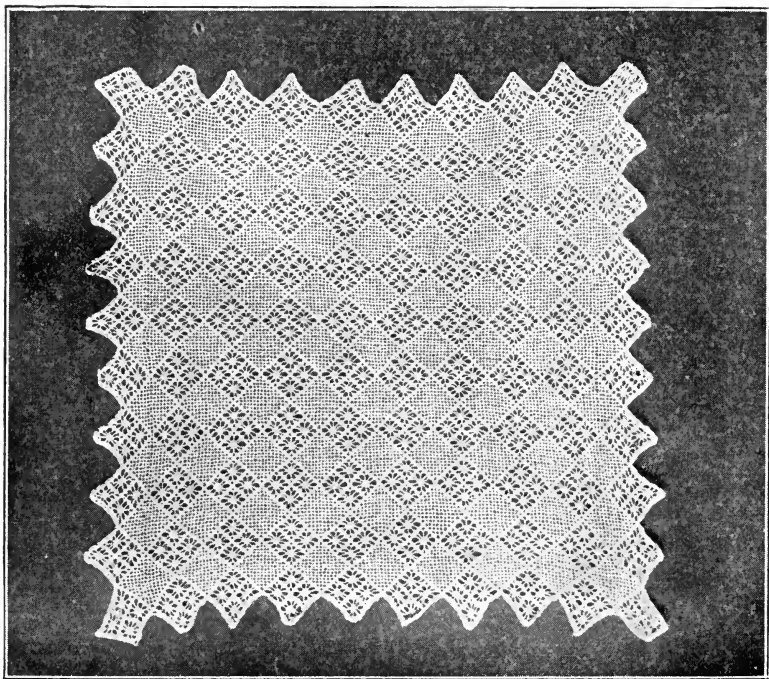
"My! My! Ha! Ha! He sail in on me an' such er storm

about science, nu 'scuv'ries, an' de Lord only kno's w'at all, I ner hur befo', an' den de tel me my race is ergin me an' po ole Jasper mus shet up 'is fule mouf.

"When he got thru—it look lak he nuvur wud, I tel him John Jasper ain' set up to be no scholur, an' doan't kno de ferlosophiz, an' ain' trying ter hurt his peopul, but is wurk-in' day an' night ter lif 'em up, but his foot is on de rock uv eternal truff. Dar he stan' and dar he is goin' ter stan' til Gabrul soun's de judgment note. So er say to de gemman wat scol'd me up so dat I hur him mek his remarks, but I ain' hur whar he get his Scritur' from, an' dat 'tween him an' de wurd of de Lord I tek my stan' by de Word of Gord ebery time. Jasper ain' mad; he ain' fightin' nobody; he ain' bin 'pinted janitur to run de sun; he nothin' but de servunt of Gord and a lover of de Everlasting Word. What I keer about de sun? De day comes on wen de sun will be called frum his race-trac, and his light squincked out for-uvur; de moon shall turn ter blood, and this yearth be kon-soomed wid fier. Let um go; dat wont skeer me nor trubble Gord's erlect'd peopul, for de word uv de Lord shell aindu furivur, an' on dat Solid Rock we stan' an' shall not be moved.

"Is I got yer satisfied yit? Has I prooven my p'int? Oh, ye whose hearts is full uv unberlief! Is yer still hol'in' out? I reckon de reason yer say de sun don' move is 'cause yer are so hard ter move yerse'f. You is a reel triul ter me, but, nevur min', I ain't gi'n yer up yit, an' nevur will. Truf is mighty; it kin break de heart uv stone, an' I mus' fire anudder arrur uv truf out'n de quivur uv de Lord. If yer haz er copy uv God's Word 'bout yer pussun, please tu'n ter dat miner profit, Malerki, wat writ der las' book in der ole Bible, an' look at chaptur de fust, vurs 'leben; what do it say? I

bet'r read it, fur I got er noshun yer critics doan't kerry enny Bible in thar pockits ev'ry day in de week. Here is wat it says: 'Fur from de risin' uv de sun evun unter de goin' doun uv de same. My name shall be great 'mong de Gen-



Fancy Work by Mrs. Kate Moseley, Stoneville, Va.

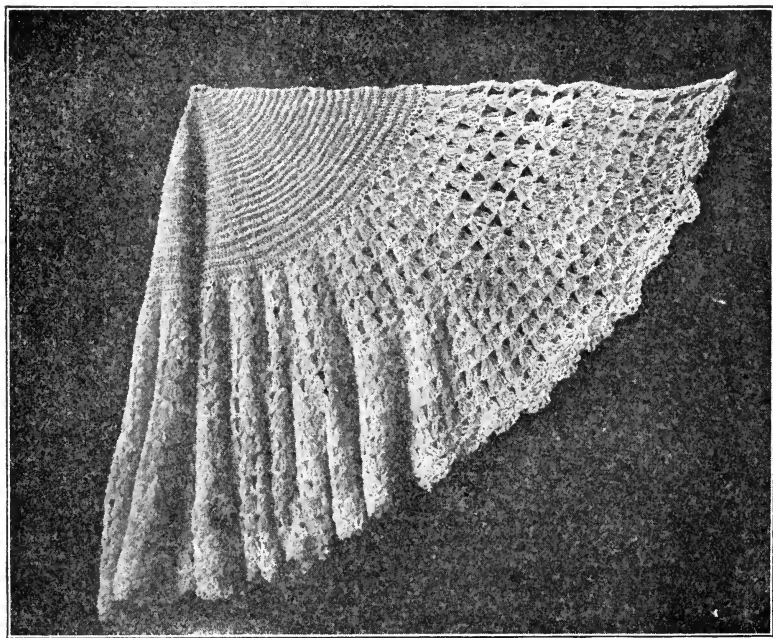
tiles. . . . My name shall be great 'mong de heathen, sez de Lord uv hosts.' How do dat suit ye? It look lak dat ort ter fix it. Dis time it is de Lord uv hosts Hisse'f dat is doin' de talkin', an' He is talkin' on er wonderful an' glorious subjik. He is tellin' uv de spreadin' uv His Gorspel, uv de kum-

min' uv His larst vict'ry ovur de Gentiles, an' de wurldwide glories dat at de las' He is ter git. Oh, my bruddrin, wat er time dat will be. My soul teks wing es I erticipate wid joy dat merlenium day! De glories as dey shine befo' my eyes blin's me, an' I furgits de sun an' moon an' stars. I jes 'members dat 'long 'bout dose las' days dat de sun an' moon will go out uv bizniss, fur dey won be needed no mo'. Den will King Jesus come back ter see His peopul, an' He will be de suffishunt light uv de wurl'. Joshwer's bat'ls will be ovur. Hezekier woan't need no sun diul, an' de sun an' moon will fade out befo' de glorius splendurs uv de New Jerruslem.

"But wat der mattur wid Jasper? I mos' furgit my bizniss, an mos' gon' ter shoutin' ovur de far away glories uv de secun' cummin' uv my Lord. I beg pardun, an' will try ter git back ter my subjik. I hev ter do as de sun in Hezedier's case—fall back er few degrees. In dat part uv de Word dat I gin yer frum Malerki—dat de Lord Hisse'f spoke—He klars dat His glory is gwine ter speed. Speed? Whar? Frum de risin' uv de sun ter de goin' down uv de same. Wat? Doan't say dat, duz it? Dat's ekzakly wat it sez. Ain't dat cleer 'nuff fer yer? De Lord pity dese doubtin' Tommusses. Here is 'nuff ter settul it all an' kure de wuss cases. Walk up yere, wise folks, an' git yer med'sin. Whar is dem high collar'd furloserfurs now? Wat dey skulkin' 'roun' in de brush for? Why doan't yer git out in der broad arternoon light an' fight fer yer cullurs? Ah, I un'stans it; yer got no answer. De Bible is agin yer, an' in yer konshunes yer are convict'd.

"But I hears yer back dar. What yer wisprin' 'bout? I know; yer say yer sont me sum papurs an' I nevur answer dem. Ha, ha, ha! I got 'em. De differkulty 'bout dem papurs yer sont me is dat they did not answer me. Dey never

menshun de Bible one time. Yer think so much uv yoursef's an' so little uv de Lord Gord an' thinks wat yer say is so smart dat yer karn't even speak uv de Word uv de Lord. When yer ax me ter stop believin' in de Lord's Word an' ter pin



N. C. Deaf, Dumb and Blind Institute. Work of Blind Girls.

my faith ter yo words, I ain't er gwine ter do it. I take my stan' by de Bible an' res' my case on wat it says. I take wat de Lord says 'bout my sins, 'bout my Saviour, 'bout life, 'bout death, 'bout de wurl' ter come, an' I cares little wat de haters of mer Gord chooses ter say. Think dat I will fursake

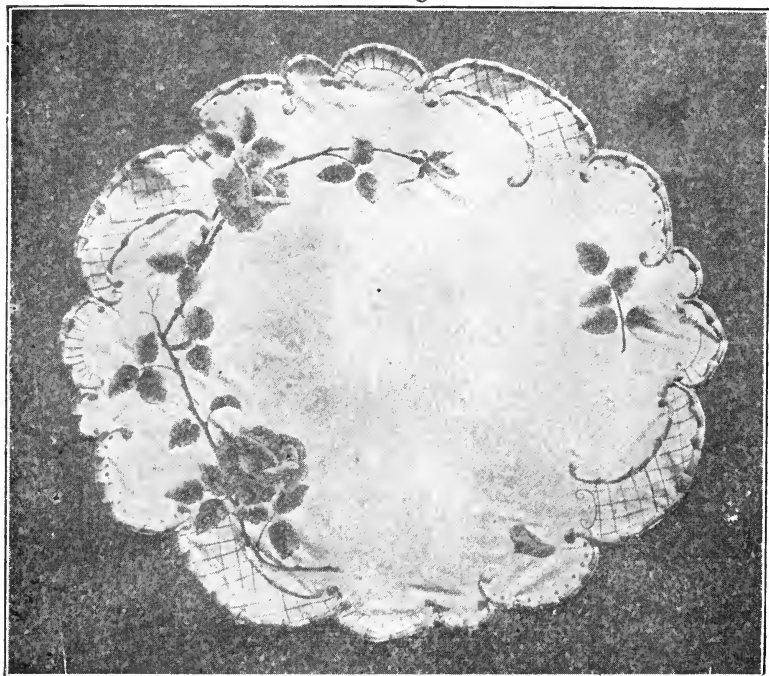
de Bible? It is my only Book, my hope, de arsel uv my soul's surplis, an' I wants nuthin' else.

"But I got ernudder wurd fur yer yit. I done wuk ovur dem papurs dat yer sont me widout date an' widout yer name. Yer deals in figgurs an' thinks yer are biggur dan de arkanjuls. Lemme see wat yer dun say. Yer set yerese'f up ter tell me how fur it is frum here ter de sun. Yer think yer got it down ter er nice p'int. Yer say it is 3,339,002 miles from de earth ter de sun. Dat's wat yer say. Nudder one say dat de distuns is 12,000,000; nudder got it ter 27,000,000. I hers dat de great Isuk Nutun wuk't it up ter 28,000,000, an' later on de furloserfurs gin ernudder rippin' raze to 50,000,000. De las' one gits it bigger dan all de yuthers, up to 90,000,000. Doan't enny uv 'em ergree ekzakly an' so dey runs a guess game, an' de las' guess is always de bigges'. Now, wen dese guessers kin hav a kunvenshun in Richmun' an' all ergree 'pun de same thing, I'd be glad ter hear frum yer ag'in, an' I duz hope dat by dat time yer won't be ershamed uv yer name.

"Heeps uv railroads hes bin built sense I saw de fust one wen I wuz fifteen yeers'ole, but I ain't hear tell uv er railroad built yit ter de sun. I doan' see why ef dey kin meshur de distuns ter der sun, dey might not git up er railroad er a telurgraf an' enabul us ter fin' sumthin' else 'bout it den merely how fur orf de sun is. Dey tell me dat a kannun ball cu'd mek de trep ter de sun in twelve years. Why doan' dey send it? It might be rig'd up wid quarturs for a few furloserfurs on de inside an' fixed up fur er kumfurterble ride. Deey wud need twelve years' rashuns an' a heap uv changes uv ramint—mighty thick clo'es wen dey start and mighty thin uns wen dey git dar.

"Oh, mer bruthrin, dese things mek yer laugh, an' I doan'

blem yer fer laughin', 'cept it's always sad ter laugh at der follies uv fools. If we cu'd laugh 'em out'n kount'nens, we might well laugh day an' night. Wat cuts inter my soul is, dat all dese men seem ter me dat dey is hittin' at de Bible.



Fancy Work by Lettie Buford, Pueblo, Colo.

Dat's wat sturs my soul an' fills me wid reichus wrath. Leetle keers I wat dey say 'bout de sun, purvided dey let de Word uv de Lord erlone. But nevur min'. Let de heethun rage an' de people 'madgin er vain thing. Our King shall break 'em in pieces an' dash 'em down. But blessed be de name uv

our Gord, de Word uv de Lord indurith furivur. Stars may fall, moons may turn ter blood, an' de sun set ter rise no mo', but Thy kingdom, oh, Lord, is frum evurlastin' ter evurlastin'.

"But I has er word dis arternoon fer my own bruthrin. Dey is de people fer whose souls I got ter watch—fer dem I got ter stan' an' report at de last—dey is my sheep an' I'se der shepherd, an' my soul is knit ter dem forever. 'Tain fer me ter be troublin' yer wid dese questions erbout dem heb'nly bodies. Our eyes goes far beyon' de smaller stars; our home is clean outer sight uv dem twinklin' orbs; de chariot dat will cum ter take us to our Father's mansion will sweep out by dem flickerin' lights an' never halt till it brings us in clar view uv de throne uv de Lamb. Doan't hitch yer hopes to no sun nor stars; yer home is got Jesus fer its light, an' yer hopes mus' trabel up dat way. I preach dis sermon jest fer ter settle de min's uv my few brutherin, an' repeats it 'cause kin' frends wish ter hear it, an' I hopes it will do honour ter de Lord's Word. But nuthin' short of de purly gates can satisfy me, an' I charge, my people, fix yer feet on de solid Rock, yer hearts on Calv'ry, an' yer eyes on de throne uv de Lamb. Dese strifes an' griefs 'll soon git ober; we shall see de King in His glory an' be at ease. Go on, go on, ye ransom uv de Lord; shout His praises as yer go, an' I shall meet yer in de city uv de New Jeruserlum, whar we shan't need de light uv de sun, fer de Lam' uv de Lord is de light uv de saints."—John Jasper, the Unmatched Negro Preacher and Philosopher.

CHAPTER XXII.

No more fitting close could be found for this work than this magnificent address of one of the greatest leaders of thought. His review of the Negro in this country is exhaustive and is worthy of a permanent place in the history of the race.

THE NEGRO IN AMERICA

AN ADDRESS

Delivered before the Philosophical Institution of
Edinburgh, 16th October, 1907

By

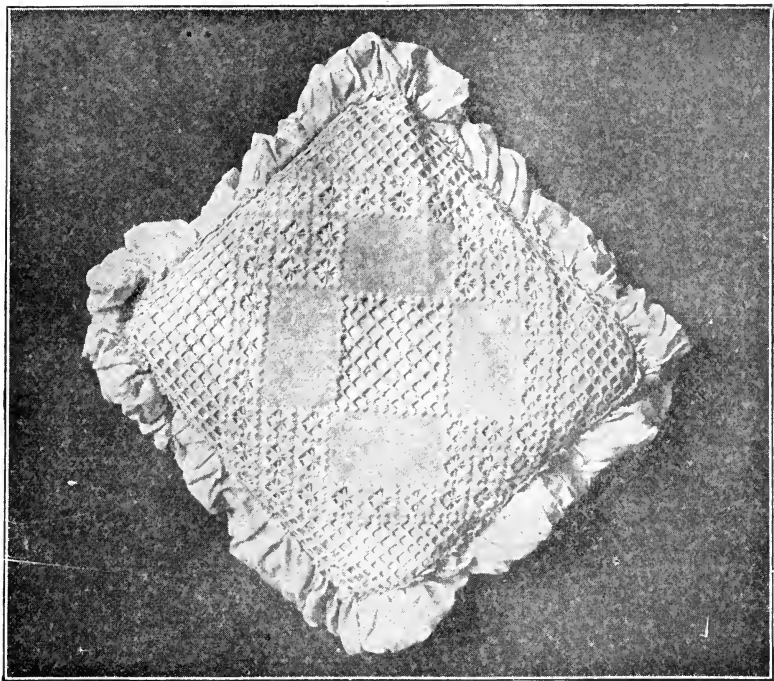
Andrew Carnegie, Esq., LL. D.

SKETCH OF MR. CARNEGIE'S LIFE.

If there ever was a man more capable than most of his fellows of recognizing and seizing opportunity that man is Mr. Carnegie. His career from his youth up has been phenomenal in this respect.—He has shown the same wise perception in his judgment of men.—His life has been phenomenal also for the performance of one's whole duty and a "little more."

Andrew Carnegie was born on November 25, 1837, in the ancient burgh of Dunfermline, Fifeshire, Scotland. He owes much to his parentage. His father, William Carnegie, a master linen weaver before the days of steam, was a man of rugged character, a radical in politics, and a born reformer. To him are largely due his son's radical notions of equality and that superb faith in republican institutions which has blossomed into "Triumphant Democracy." His mother was a remarkable woman of fine temperament, and of great force of character united with a strong will and of determination fitted to overcome obstacles. She was her children's only teacher until Andrew was eight years old when he was placed at school.

After the introduction of steam machinery and of the factory system, the family in 1848 crossed the ocean in a sailing vessel and went to Allegheny City. There Andrew found his first employment, when twelve years old, as a bobbin boy in a cotton factory at \$1.20 a week. Before he was thirteen he had learned to run a steam engine and was



By Annie Cormick, Philadelphia, Pa.

employed as an engine man in a factory for making bobbins. He was quickly advanced to the clerkship of his employer. When fourteen years old, he obtained a situation as messenger boy in the telegraph office of Pittsburg at \$2.50 a week. Of this position Mr. Carnegie writes: "My entrance into the telegraph office was a transition from

darkness to light." While here he spent all his spare time in practicing sending and receiving messages by sound. He soon became proficient and was one of the two persons in the United States who could then receive dispatches by sound. He became an operator in the telegraph office at \$25 per month, earning a little additional money by copying telegraphic messages for newspapers. This latter Mr. Carnegie considers a "little business operation" which marks his entrance into the business world. The death of his father, at this time threw the burden of the support of the family on the boy's shoulders. He left the telegraph office to become the telegraph operator of the Pennsylvania Railroad and secretary to Colonel Thomas A. Scott, at the salary of \$35 a month. He remained in this service thirteen years finally becoming the successor to Mr. Scott as superintendent of the Pittsburg Division. At the advice of his friend, Colonel Scott, he purchased at this time ten shares of the Adams Express Company, the family mortgaging their home for the necessary \$500. Later he met by chance and introduced the inventor of the sleeping car to Colonel Scott and he accepted the offer of an interest in this venture. For his share of the money, \$217.50, he made his first note and got a banker to take it. In company with several others, he purchased the now famous Storey Farm on Oil Creek, Pennsylvania.

When the War between the States broke out Mr. Carnegie was called to Washington and entrusted with the charge of the military railroads and telegraphs of the government.

Mr. Carnegie organized the Keystone Bridge Works, the first company to build iron bridges, and the first step on the road to the pre-eminence he has attained as the largest iron and steel master in the world. By 1888 he had built or acquired seven distinct iron and steel works, all of which are now included in the Carnegie Steel Company, Limited. In the aggregate the Carnegie Steel Company can produce monthly 140,000 tons of pig iron and 160,000 tons of steel ingots. The monthly pay-roll exceeds \$1,125,000 or nearly \$50,000 for each working day.

Mr. Carnegie is a strong advocate of the payment of labor on a sliding scale based upon the prices obtained for the products manufactured.

Mr. Carnegie has found leisure to indulge in literary work and the articles from his pen are welcomed by the principal periodicals, both

in the United States and England. Some of his books are "Round the World," "An American Four-in-Hand in Briton," and "Triumphant Democracy; or Fifty Years' March of the Republic." Besides his books Mr. Carnegie has also published pamphlets and review articles on political and kindred subjects. "The Gospel of Wealth," presents



CURRY NORMAL AND INDUSTRIAL INSTITUTE, URBANA, OHIO

Mr. Carnegie's sentiments in regard to the rich man's duty to his fellow-men. To quote his own words: "The man who dies rich, dies in disgrace. That is the gospel I preach, that is the gospel I practice, and that is the gospel I intend to practice during the remainder of my life."

Mr. Carnegie's philanthropic generosity which is by no means wholly represented in his munificent gifts for the establishment of free

libraries has won for him the respect and esteem of thinking men the world over, and has brought him other rewards, of which he is very proud, among them the freedom of seven cities of his native land, including the capital. But greater than all to him must be the consciousness that he has been able to serve his fellow-man. In an address Mr. Carnegie says, "What a man owns is already subordinate in America to what he knows; but in the final aristocracy the question will not be either of these, but what has he done for his fellows? Where has he shown generosity and self-abnegation? When has he been a father to the fatherless? And the cause of the poor, where has he searched that out? How has he worshipped God will not be asked in that day, but how he has served man."

Ladies and Gentlemen of the Philosophical Institution:

So many and varied have been the subjects treated by my predecessors in your long history, that one has some difficulty in selecting a theme. I escape this, however, by breaking fresh ground in bringing to your attention "The Negro in America."

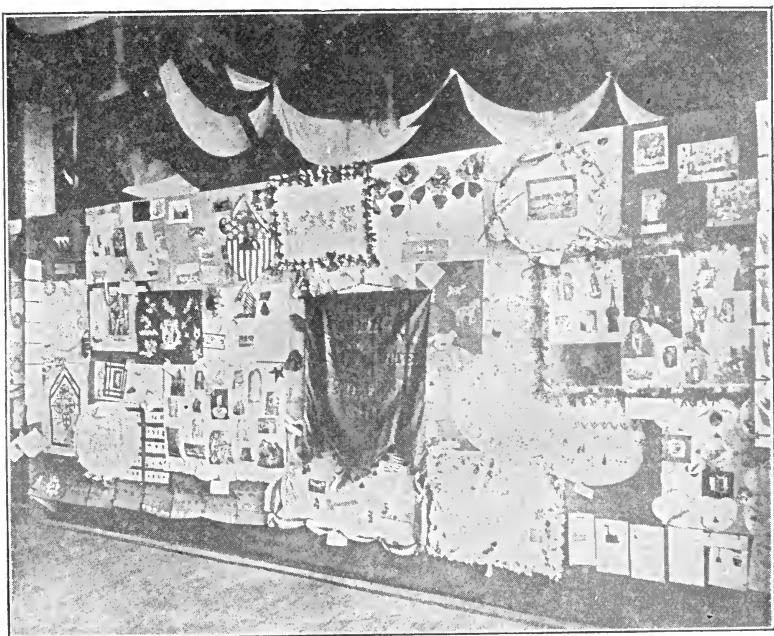
No racial movement in the world to-day is more interesting; few, if any, are more important. We here deal with ten millions of people—double the population of Scotland—recently not men but slaves,—the very last slaves held by a number of our English-speaking race,—who were not only suddenly made free-men, but also entrusted with the ballot.

Proud is the boast,

"Slaves cannot breathe in Britain! If their lungs
Receive our air, that moment they are free.
They touch our country, and their shackles fall."

But where the poet-liberator stops, his part finished, the statesman's work only begins. The shackles fall, but the citizen fails to emerge. How is the slave to gain self-control, wisdom's root, when all his days he has been controlled by

others? "Arise and walk" was once said to the lame, but a miracle-worker was required to effect this instant cure. It is the necessarily slow development of the slave into the citizen which I propose to lay before you to-night.



Sheldon Kindergarten, Topeka, Kan. Under auspices of author of
"In His Steps."

In one respect the problem is unique. The Negro is called upon to rise in the scale from slavery to citizenship in the presence of a civilization representative of the highest,—his shortcomings, backslidings, failures, cannot but be numerous and discouraging, and the contrasts between whites and blacks

in many respects such as to produce the belief in the minds of their former masters that the end striven for is unattainable. Once a slave, always a slave, so far as the Negro race is concerned, is their natural conclusion.

The first cargo of slaves, twenty in number, was landed at Jamestown, Va., August, 1619, only a few years after the original Colonists settled at Jamestown, and one year before the Pilgrims landed at Plymouth. When the Declaration of Independence was signed in 1776, there were already five hundred and two thousand slaves in the country. The Constitution, however, limited their importation, and the act of 1807 abolished it. Natural increase almost alone, therefore, produced in the hundred years, 1790 to 1890, a ten-fold increase, to seven millions and a half. The last slaves were smuggled in against the law as late as 1858.

Boston had become one of the chief ports for the slave trade, but experience proved that the warmer South, not the icy North, was to be the Negro's home. They rapidly gravitated southward, and found their place in the cotton fields. Virginia, under the influence of Jefferson, was the first to prohibit the importation of slaves. Slavery was abolished by State after State in the North, and it became common for people of the best element in the border States, represented by Washington and his circle, sometimes before and frequently by will after their death to manumit their slaves. Needless to say, good men and women treated them well, and were often repaid by loyal and even intense devotion, but, if it were to continue, the relationship demanded that it be unlawful to teach slaves to read. Education is moral dynamite which invariably explodes into rebellion. This is one of the penalties that we of the English-speaking race have to pay for our well-meant attempts to govern what

are called subject races. In teaching our history, we supply them with the most deadly explosives, sure some day to burst and rend the teacher. We "teach bloody instructions which return to plague the inventors," unless we be wise, and from time to time grant the liberties we ourselves extol and enjoy.



Intelligence forces equal rights; hence the unrest in Egypt, India, the Philippines and other countries under foreign tutelage is, in one sense, a wholesome sign as proving that the awakening masses are stirred to action and demand recognition as fellow-citizens, thus showing that our teaching, and especially our example, have had their inevitable

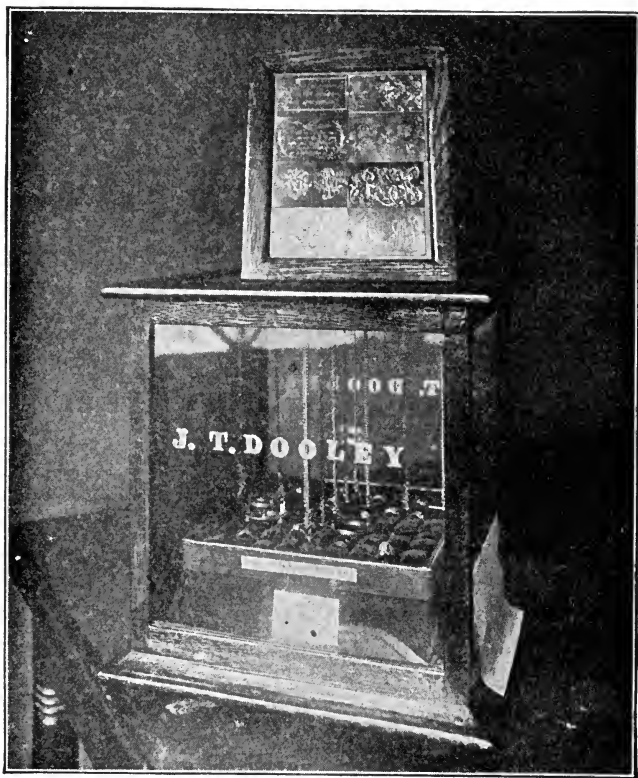
and, let us never forget, their salutary effect. Let it never be said that our race teaches men how to remain slaves, but always how they can become freemen—not that they should forget their own country, but how they can repeat, like ourselves, with throbbing heart.

“Breathes there a man with soul so dead,
Who never to himself has said,
‘This is my own, my native land?’”

Only so can the mother of nations be proud of her children, or America some day be proud of the Philippines to which she has just given a Legislature.

It is, at first thought, remarkable that the Negro in America has been so long-suffering. There never was a Negro conspiracy nor a united revolt of any great importance in the United States. Never were national troops needed to repress serious outbreak. But let it be remembered that the Southerner, the master, knew better than to teach them as we now teach subject races. It was unlawful to teach the slave to read. Ignorance is the only possible foundation upon which dominion over others can rest. When I talked to the natives of India who had been educated in your schools there, and heard from them how Washington, Cromwell, Sidney, Pym, Hampden and others were revered, I was proud that our race develops men, not slaves. As Burke said—“We view the establishment of the colonies on principles of liberty, as that which is to render this kingdom venerable in future ages”—a nobler triumph than all Britain’s armies and fleets ever give. This is true glory.

The North would probably have acquiesced in the constitutional recognition of slavery in the original slave States so long as each citizen felt that his own State was free from



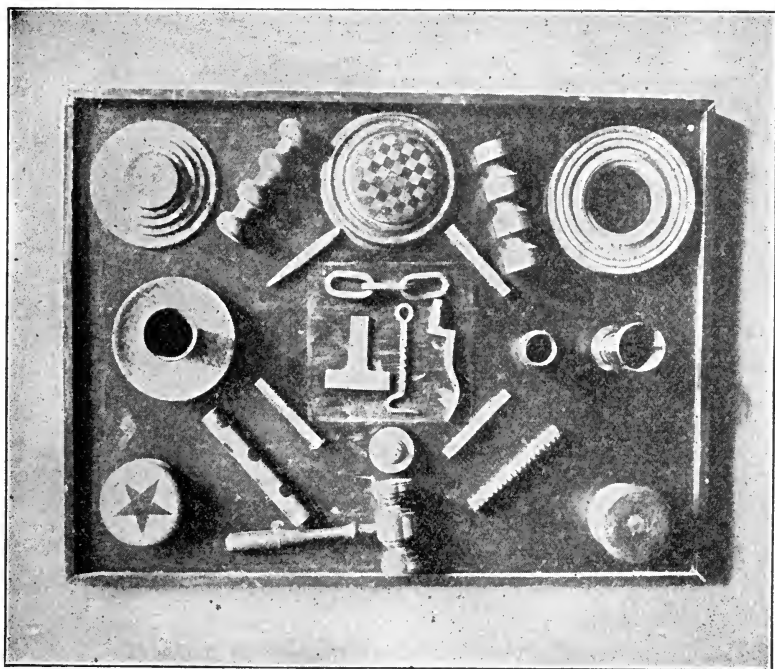
Case of watch works, gold and silver rings, watch chains and engravings, by J. T. Dooley, a Negro jeweler of Sweet Springs, W. Va.

its blight, and it might have died peacefully as with you in the West Indies through compensation.

Population from North and South began to pour into the Western territories. Were these to be "slave" or "free"? This was the issue; hence sprang the irrepressible conflict. The South claimed the right to hold slaves anywhere upon common territory. The North opposed granting a single foot of territory beyond the old States, where the Constitution recognized slavery. The same spirit that stirred Britain and compelled the abolition of slavery in the West Indies animated the North. Slavery became in the eyes of Northern people the accursed thing, "sum of all villainies," and, as a matter of fact, it was not good Americanism. Many runaway slaves crossed the border, pursued by officers, who in some cases were accompanied by trained dogs. Slaves also passed over the border rivers sometimes on the ice. The pursuers were not accorded enthusiastic welcome in the North, and little of the assistance which the law required was given in the chase. The South demanded and secured a fugitive slave law from Congress. The rival parties, Free-Soil Northerners and Slave-holding Southerners, encountered each other in the Territories, and very soon the whole country was at fever heat.

When the North was required by law to assist in capturing men flying from slavery and return them to it, there was an end to all discussion. Human slavery at last became not merely a political but also a moral question. Was the Republic to be a Free or Slave Power?—an issue only to be decided by the most gigantic contest of modern times. Into this the slaves were drawn. Lincoln with a stroke of the pen emancipated them, and thus almost the last vestige of slavery vanished from the civilized world. (Brazil abolished

slavery, in 1871; Porto Rico, in 1873; Cuba, in 1880, and the United States abolished slavery in the Philippines in 1902). Then the rash step was taken of instantly conferring the suffrage upon them. Perhaps the best defense of the



SAMPLES OF WORK BY L. H. PIERCE, OF LANSING, MICH.

measure is that it was a choice of evils. Only through Negroes, it was urged, was the general government enabled to maintain its sovereignty and ensure loyal Congressional representatives, thus securing Constitutional Government over the South. The white people of the South, intensely

loyal to their States as against the government, were infuriated by the ascendancy of their former slaves. No situation could be imagined more certain than this to drive further apart the two races, and to embitter the feelings of the Southern whites against the colored allies of the victorious North. Such was the condition in America at the close of the war, some forty-odd years ago.

Here we have between four and five millions of slaves, formerly held in ignorance, unable to read or write, without churches, schools, or property of any kind, and yet called upon to perform the duties of citizenship, their former masters surrounding them incensed at their elevation. How were the Negroes recently slaves to be made fit as citizens?—a problem that might appall the bravest. Yet this was the one fundamental requirement, for without improvement of the black race no satisfactory solution was possible.

After a period of fifty years we are to-night to enquire whether the American Negro has proved his capacity to develop and improve; this I propose to answer by citing facts.

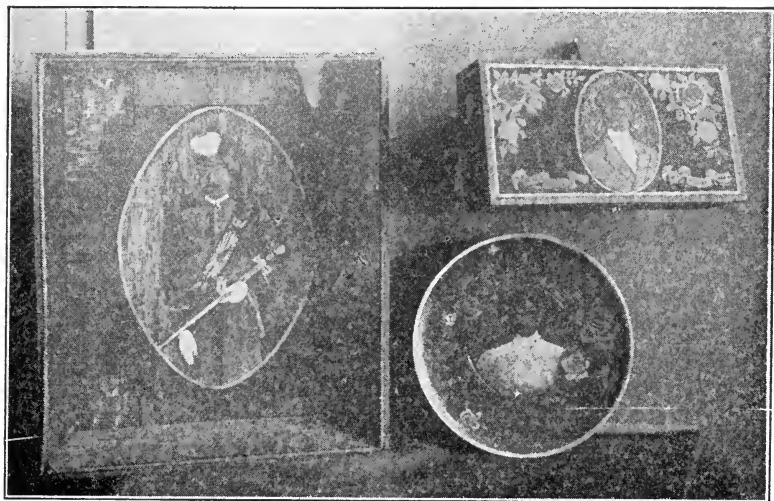
The first question the ethnologist will naturally ask is: Has he proved himself able to live in contact with civilization, and increase as a freeman, or does he slowly die out like the American Indian, Maori or Hawaiian? The census answers that the total number of Negroes in America

In 1880 was 6,580,793,

In 1900 was 8,840,789.

Increase in twenty years, 2,259,996, equal to 34.3 per cent., almost double the rate of increase of the United Kingdom, and within 3 per cent. of the increase of America, white and black combined. The Negro race numbers to-day about ten millions. It does not increase as fast as the white in

America because there is no black immigration; taking only native whites and blacks, their relative increase must be about equal. There is no trace of decline here, but a surprisingly rapid rate of increase, one of the surest proofs of a virile race calculated to survive in the struggle for exist-



PYROGRAPHY BY C. ARTHUR LEWIS, EAST ST. LOUIS, ILL.

ence. The first test, therefore, we may consider successfully met.

Now for the second. Scotland's proud position among nations rests chiefly upon the realization of the famous declaration of John Knox, "I will never rest until there is a public school in every parish in Scotland," which finally led to the noble enactment which proclaims that, "no father, of what estate or condition that ever he may be, use his children at his own fantasie, especially in their childhood,

but all must be compelled to bring up their children in learning and virtue." You will agree with me, I am sure, that the second test of capacity to reach the standard of citizenship is the passion for education, the desire to be able to read, write and cypher. Before the war this broad avenue to all progress was closed to the slave. Let us see whether he has taken advantage of the door that opened after slavery was abolished.

The censuses of 1870 and 1900, thirty years apart, compare as follows as to illiteracy of the Negro males of voting age:

	Total Number	Illiterates	Per Cent.
1870	1,032,475	862,243	83.5
1900	2,060,302	976,610	47.4

Thus in thirty years illiteracy has fallen 43 per cent. At the same rate of progress, it is to-day (1907) not one-half as great as in 1870.

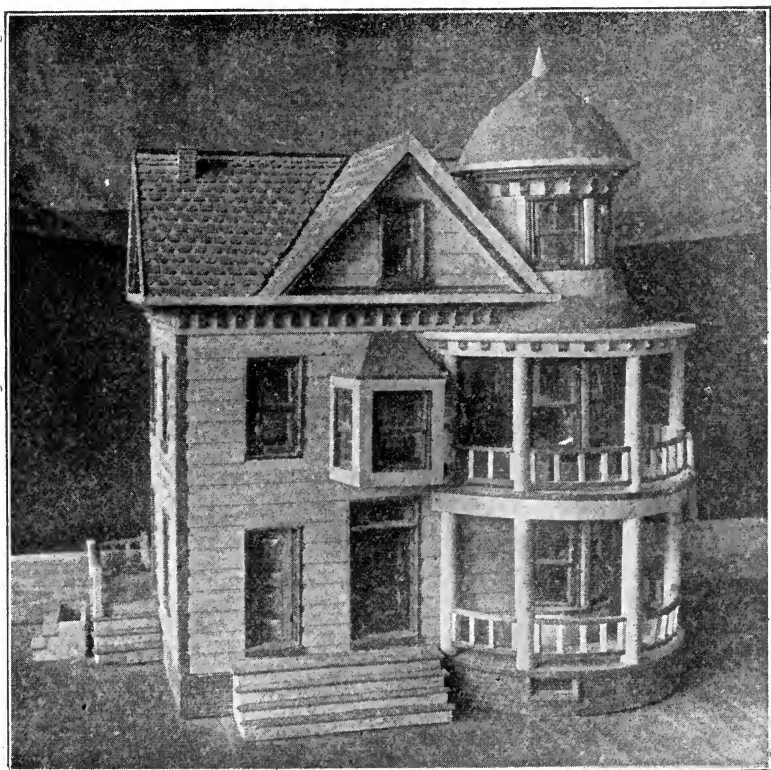
Of the first 1,032,000 of people in 1870, 862,000 were illiterate. The second 1,028,000 of 1900 added only 114,000, nearly eight illiterates in the 1870 males of voting age to one illiterate in the second million increase up to 1900.

We have an instructive census table showing illiterates in the colored population of ten years of age and over for 1880 and 1900:

	Total Number	Illiterates	Per Cent.
1880	4,601,207	3,220,878	70.0
1900	*6,415,581	2,853,194	44.5

A decrease in illiteracy of thirty-six per cent. in twenty years.

While illiteracy among the Negroes is being rapidly reduced, we must not forget an equally encouraging reduction among the poor whites, a class that was much to be pitied



A house three and a half feet high, entirely complete, built by James DeSheilds, carpenter of Wilmington, Delaware. The scale is well preserved throughout.

during slavery, with the contempt for honest labor that followed slavery as its shadow. The slave-master performed no labor, and was as a rule above trade—a territorial magnate fashioned after that class in Britain. The poor white aimed at that standard, and hence declined to learn handicrafts. A small piece of ground, usually rented, sufficed to keep him alive, and everything approaching manual labor was work for slaves. Illiteracy prevailed to an enormous extent. The census of 1900, however, showed that the South had reduced the percentage of native white males who could not read and write to 16 per cent.

In considering the Southern problem, we must never forget that the "poor whites" are an element complicating the situation, the attitude of this class to the black being intensely hostile—far beyond that of the former slave-holding aristocrats.

There was no public school system in any Southern State before the war; now there is no State without one, embracing Negro as well as white schools.

Since 1880 Negro churches have contributed for Negro education \$9,549,700, almost two millions sterling to supplement deficiencies of the State systems.

The colored church is chiefly composed of Methodists and Baptists, and is a great force among the Negroes, exercising commanding influence. Let all doubters of the future of the Negro race remember that it has 23,462 church organizations and has built 23,770 churches, with a seating capacity of 6,800,000. It has 2,673,977 communicants out of 10,000,000 population; few adult Negroes are outside of the church. Their church property is valued at \$26,626,448, over five and one-half millions sterling. It may be doubted whether even Scotland's percentage of communicants reaches that of the



A very finely carved buffet, by Walter S. Ebb, of Baltimore, Md. Ebb is a product of the High and Industrial School of that city, and has carved this piece at spare moments from other business. He refused some very high offers for the buffet.

whole Negro race. Many of the foremost leaders of the Negro people are to be found among their churchmen. They have been especially fortunate in their bishops who are elected, not appointed, and are active, progressive men.

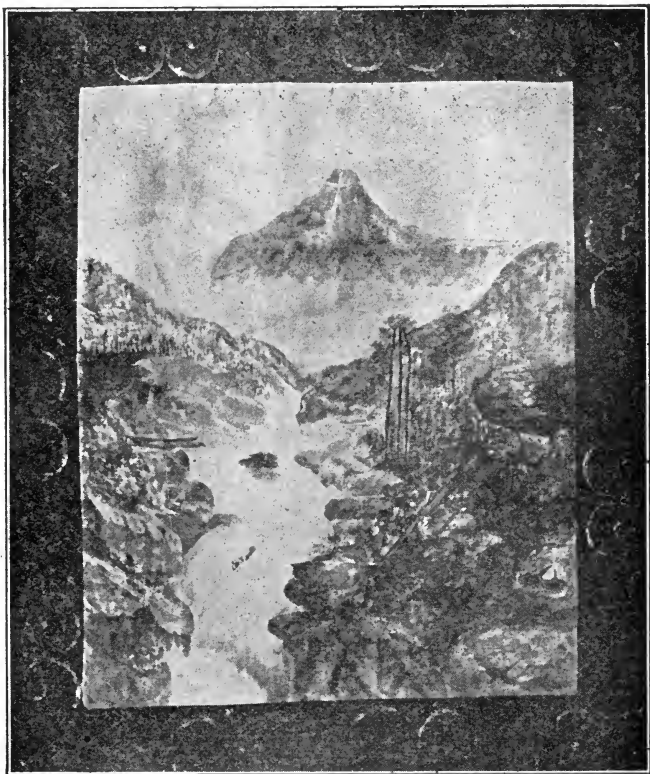
In 1860 Negro schools were almost unknown, it being unlawful to teach the slave. In the year 1900, 1,096,734 colored youths attended public schools, and 17,138 attended higher schools of learning. The warfare against ignorance goes on apace among both whites and blacks. For twenty years after the war progress in providing Negro schools by the States was very slow, but since 1880 there has been spent by the States in their support \$105,807,930, about twenty-five millions sterling. In addition to this, all over the South the Negro is providing additional school buildings and extending the term for keeping them open each year beyond that fixed by the States, the additional cost thereof being defrayed by the Negroes.

The strong religious tendency which characterizes the Negro finds vent in Young Men's Christian Associations. Three men are employed by the National Committee, who devote themselves exclusively to their foundation and control. Thirty-seven associations already exist in the principal cities; twenty-three paid secretaries give their entire time to the work, which is extending rapidly.

The higher education of the Negro has not been neglected. There are several universities. Prominent among these are Howard University, Washington, D. C., established 1867, and has graduated from its college and professional departments about 2,500 students, many of whom have become successful preachers, professors, physicians and lawyers.

Fisk University, Nashville, Tennessee, established 1866,

and has graduated 615 students, who have generally entered the professions or become teachers.



Painting on velvet of Holly Crest Mountain, by Geraldine Maidbark, Ouray, Colo.

There are now in the country 136 colleges and "industrial schools" exclusively for the education of Negroes, apart from the public schools.

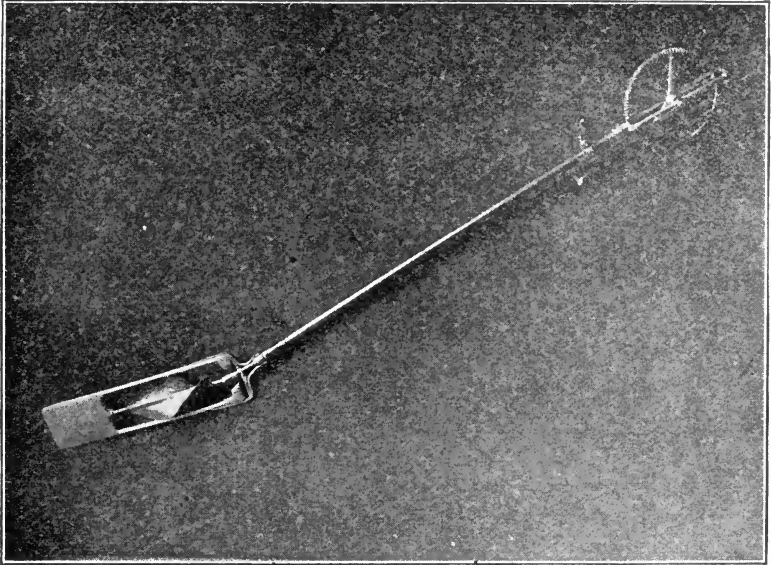
It will be many years before this immense and sparsely populated region known as the South can boast that Knox's scheme is completed; but at the present rate of progress this century apparently will not close upon a "parish" minus its public school.

Such is the gratifying evidence that the Negro race shares with the Scotch the passion for education.

We now come to the third vital test of a race only less important than the other two. We have seen that the Negro is rapidly becoming a reading and writing man; permit me to give some facts proving that he is also becoming a saving man.

Surely **no better** proof can be given of his desire and ability to rise and become a respectable member of society than the production of a bank-book with a good balance, or, better still, the title to a farm or a home free of debt. The saving man is par excellence the model citizen—peaceable, sober, industrious and frugal. The magic of property works wonders, indeed, and pray remember once more that only forty-three years ago he, a slave, the property of a master, found himself suddenly and without warning his own master, face to face with duties to which he was wholly a stranger—self-support, self-direction and self-control, the care of wife and children, wage-earning and the expenditure of wages, the duties of citizenship, including the right of voting, all thrust upon him who had been until that hour possessed of nothing, not even of himself, without home, school, church, or any of the elements of civilized life. The horse or cow, fed in its stall and worked on the estate, had scarcely less to do with providing for itself than the general field slave. Only the few household servants and craftsmen were of a much higher class.

Has the Negro shown the ambition and the ability to save and own his home or his farm? Does he take to the land, and is he making a successful farmer and landlord? These



A Boat Propeller patented by S. G. Crawford, of Baltimore, Md., a unique device for propelling and steering a small boat by means of a simple gearing so arranged that one man can sit facing in the direction in which he is going, and, by turning a double crank, go straight ahead or to the left or right as he wishes. It is an excellent idea and well deserves the silver medal it was awarded.

are vital points bearing upon his future. Let us examine the record.

In 1900 no less than 746,717 farms, 38,233,933 acres, 59,741 square miles, just the area of England and Wales, or double that of Scotland, were owned or tenanted by Negroes,

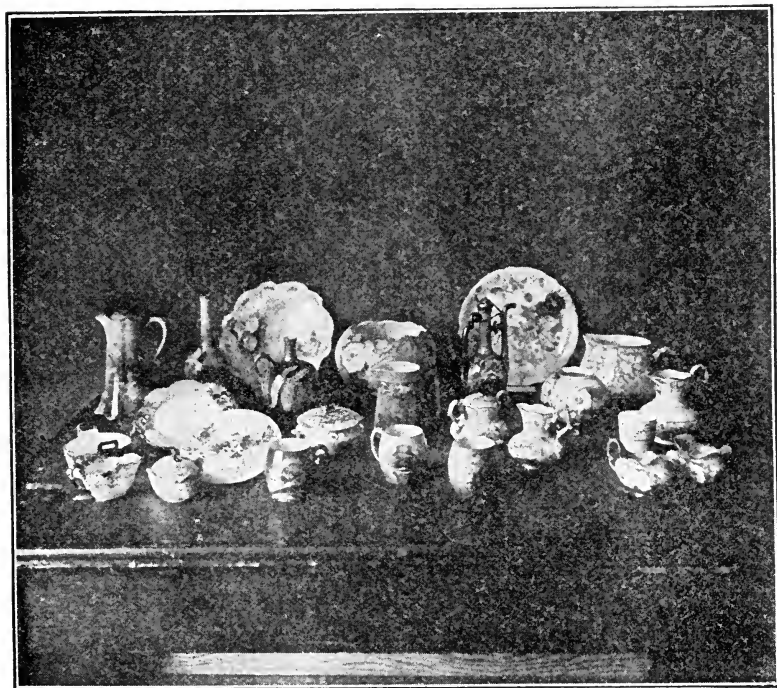
who forty years previously owned nothing. These embraced, in the Southern Central States, 27.2 per cent. of all the farms; in the South Atlantic States, 30 per cent.; in the Southern States—Florida, 33 per cent.; Georgia, 39.9 per cent.; Alabama, 42 per cent.; Louisiana, 50.2 per cent., and Mississippi, 55 per cent. The Negro has more farms than the whites in the last two States, but it must be remembered that the average size of Negro farms is very much less than those of the whites.

The figures just quoted include farms owned or tenanted by negroes, i. e., they were either landlords or farmers. When we come to farms in the hands of owners we find that in the twelve Southern States Negro landlords in 1900 owned 173,352 farms, and the aggregate wealth of Negroes was estimated at \$300,000,000.

The race that owned not an acre of land forty years ago is now possessor as landlords of an area larger than Belgium and Holland combined, and rapidly increasing. The Negroes have the land hunger, one of the best qualities, and they are entering freely into the landlord class, a statement which perhaps may be calculated to arouse your sympathy in Scotland, but when the owner is landlord, factor, farmer and worker all combined, and really does a hard day's work, dividends appear.

The white American landlord, factor, farmer and worker, all in one, is the backbone of the body politic, always conservative as against revolutionary projects, but moving ahead with the times, intelligent, fair-minded, exceedingly well-behaved, a kindly neighbor and model citizen. They exceed five millions in number. The Negro landlord may be trusted to develop in due time into the likeness of his white neighbor and draw his race upward after him.

We hear much of the unsatisfactory relations between the two races in the South, but we may safely conclude that the peaceful settlement of these thousands of Negro landlords



CHINA PAINTING BY MRS. FANNY CLINKSCALE, TOPEKA,
KANSAS, AND MRS. ADDIE BYRD, COLUMBUS, OHIO.

would have been impossible, and on the part of the Negroes undesired, had there not been peace and good will between them and their white neighbors.

Virginia is the foremost Southern State. She has one

hundred counties. In thirty-three counties 80 per cent. of the Negro farmers own and manage their land; in fifty, 70 per cent. do so, and only nineteen counties have more white than Negro farmers.

In 1898, Negroes in Virginia owned 978,117 acres; in 1903, 1,304,471 acres, a gain by Negro landlords in five years of 326,353 acres.

The total business capital of Negroes in Virginia in 1889 was \$5,691,137; in 1899, \$8,784,637. Seventy-nine per cent. of them had less than \$2,500 each (£500), so that a great number use their own funds.

Georgia is one of the most prosperous of the Southern States.

Land owned by Negroes:

	Acres	Value
1900	1,075,073	\$4,274,549
1901	1,141,135	4,656,042

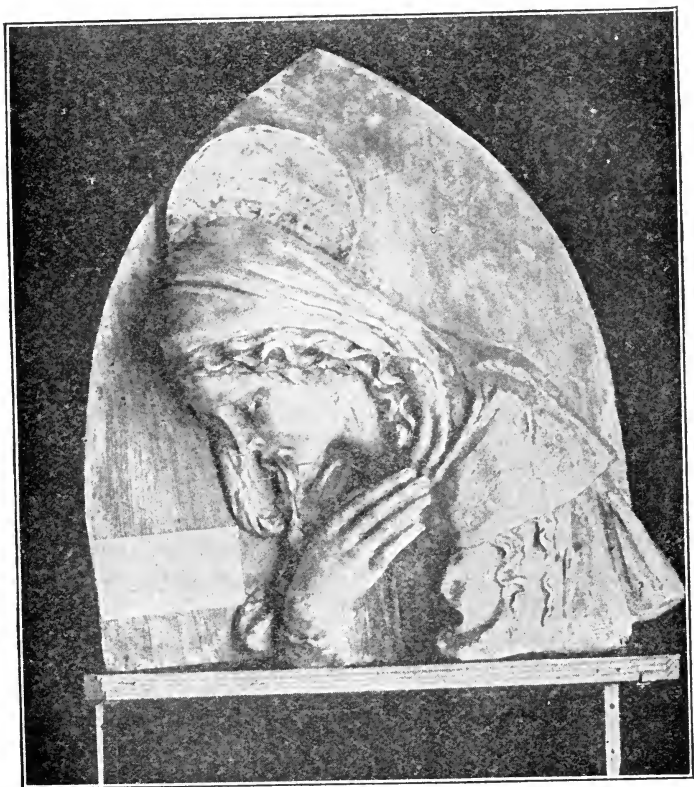
showing 70,000 acres added in one year. The assessed value (the actual value being double) of all property owned by Negroes in the State was:

1900.....	\$14,118,720
1901.....	15,629,181

an increase of a million and a half dollars, or nearly 11 per cent. in one year.

The Negro has often been described as lazy and indolent, yet the census shows that in the South 84.1 per cent. of colored males and 40.7 per cent. of females, over ten years, are engaged in gainful occupations, while of the white population of the country the percentage is 79.5, and only 16 per cent. of females. The Negro is chiefly employed in agricul-

ture. The census of 1900 shows 1,344,125 agricultural laborers and 757,822 farmers, planters and overseers. The



MADONNA BY BERTINA B. LEE, TRENTON, N. J.

impression of laziness probably arises from climate. The Negro does not, nor does any race, work as hard in the sunny South as in colder climates. There is another point not to

be lost sight of—how a man works as a slave or servant for a master does not prove how he will work as a freeman for himself.

The Negro agriculturists, as has been seen, are rapidly becoming landlords. Those residing in cities show similar ambition to acquire real estate. Jackson, Mississippi, for instance, is owned to the extent of one-seventh by Negroes, who have two and a half millions of dollars' worth of taxable property. A statement is given for Richmond, Virginia, showing that there as elsewhere Negroes are engaged in every occupation and profession—10 lawyers, 30 ministers, 3 dentists, 10 physicians, 2 photographers, school masters, real estate dealers, merchants, tailors, jewelers, 35 dress-makers, 4 savings banks, 4 newspapers (weekly), 4 restaurant-keepers, 16 stenographers. Every field of human activity is represented. The first physician in Richmond to use a motor car was a Negro. The resources of the first colored people's bank are reported at \$555,288 (£115,000). There are thirty-three Negro banks in the country. Building and loan associations and insurance companies are not overlooked, several have been organized and are being successfully conducted by Negroes in various cities. There are in the United States 1,734 Negro physicians and surgeons, and 125 drug stores owned by Negroes. Not only are all professions filled by Negroes; the Patent Office in Washington shows 400 inventions patented by them.

The desire to own a home is one of the most encouraging of all traits in the masses of a nation. In 1865 the Negroes were almost without homes of their own. In 1900, thirty-five years later, there were 372,414 owners of homes, and of these 225,156 were free of encumbrance.

Home is the cradle of the virtues. Man is not quite up

to the standard until he can say proudly to himself, "This is my own, my precious home," and if he be able to add "and all paid for," so much the better. He has given the best proof possible of his good citizenship. This is our bulwark in America against revolutionary or socialistic ideas. So many millions own their homes that they control political action. The right of private property is sacred. Individualism rules in the Republic.

The Negro has not overlooked the press as an essential element of modern progress. Several attempts were made to establish newspapers previous to 1847. In later years, however, many have become successful. The newspaper directory for 1905 gives 140 publications of every class published by Negroes, but it is said to be incomplete. There are six Negro magazines, two of these quarterly denominational publications, four being monthly and undenominational. Most of the newspapers are devoted to local affairs and of little general interest, but some twenty-five published by Negroes in different sections of the country are said to be really creditable to the profession of journalism.

The Negro has not failed to make his appearance in literature. Booker Washington's "Up from Slavery" needs no comment. Professor DuBois's "The Souls of Black Folk," has attracted much attention. Charles W. Chestnutt's several books bearing upon the race question are notable. T. Thomas Fortune, editor of the New York Age, the most successful Negro editor, has written two interesting books, "The Negro in Politics," and "Black and White," has also published a volume of poems and has been prominent in all efforts to elevate his race. Dunbar, the poet, called the Burns of his race, who has recently passed away, was brought to the attention of the public by Howells. A new Negro poet who

has recently claimed recognition is William S. Braithwaite, Henry O. Tanner, the Negro artist, has recently won the gold medal at Paris, and is now represented in the Luxem-



GRECIAN HEAD BY BERTINA B. LEE, TRENTON, N. J.

bourg. A Negro student at Harvard University this year won the Rhodes Scholarship against fifty-six white competitors.

Pka Isaka Seme, a pure blooded Zulu, took the prize in an oratorical contest at Columbia University in 1906. J. G. Groves, the Negro "Potato King" of to-day, so-called from his having grown in the State of Kansas 72,150 bushels of that indispensable article, an average of 245 bushels to the acre, is a full-blooded Negro. He is one of the coming Negro millionaires, and was born of Negro parents in slavery. He already owns five farms. Alfred Smith, the "Cotton King" of Oklahoma, is another typical instance of Negro ability. When Sherman marched through Georgia he was following a gray mule behind a plow. After he gained his freedom he emigrated early to Oklahoma and took up a "claim," and began taking premiums for the best cotton. In 1900 he received first prize at the World's Fair at Paris. Another millionaire in embryo.

Deal Jackson is another. He has a reputation all over Georgia. He has for the past ten years brought the first bale of cotton to market, owns two thousand acres, employs one hundred men, and has forty-six mules and horses. Another Negro, W. H. Johnson, of Virginia, is one of the most successful exporters of walnut logs. At present he has three properties. He also is making a fortune rapidly. Isaiah T. Montgomery, a slave until emancipated by Lincoln, was offered a large tract of land in Mississippi by the Yazoo and Mississippi Railroad Company, provided he succeeded in founding a Negro town, as white people could not live there. He succeeded, and now at the head of a colony of about two thousand people, president of a bank, and his town is attracting attention. He is no ordinary man, having been the only Negro elected to the State Constitutional Convention. (See "World's Work" for June.)

These and other examples show that, like other races that

have risen, our own included, the Negro is capable of producing at intervals the exceptional man who stimulates his fellows. The race that produces leaders is safe and certain to develop. If a race bring forth at intervals a Wallace and a Bruce, a Knox and a Buchanan, a Burns and a Scott, a Hume and an Adam Smith, a Carlyle and a Mill, a Watt and a Nielson, the result must be an advanced people. Every leader compels a following, which improves his race. Even the humbler men in the South whom I have mentioned as developing natural resources, and making money in so doing, are in a sense also leaders among their people, and raise the standard of life in greater or less degree of those about them.

While the North has been for five years, and is still enjoying the longest and greatest uninterrupted period of material prosperity ever known, and has had several shorter periods of similar character since the war, the South has only rallied from its lethargy within the past few years. It is now partaking of the boom, and prices of land, city lots, and all kinds of property have advanced; a scarcity of labor exists, and committees are being formed to induce organized immigration from Europe to Southern ports. Italian colonies are being planted in various localities.

Wealth is often under-rated in both countries. It is upon the foundation of material prosperity that the South is now building more churches and school-houses, industrial and medical colleges, and the people spending more upon education. Without this new wealth there would be less surplus to apply to the higher ends. The dress of the people, and the homes and modes of life are changing rapidly for the better through the entire South. Philanthropists laboring among the Negroes concur in testifying that nothing stirs

their ambition and drives them to honest, unremitting labor, and to educate themselves, like the magical touch of property, something they can call their own. It may be doubted whether there be any guarantee for the production of desirable citizens, equal to the possession of their own sweet little homes. A man thus most surely gives a bond to fate, and makes assurance of good citizenship doubly sure.

Permit me to give you a few figures showing the rapid growth of the South. Before the war there was not a yard of cotton cloth manufactured there. Last year there were added 794,034 spindles and 9,871 looms in her cotton factories. Most surprising fact of all, there were more yards of cloth woven in the South in 1906 than in the North, although production in the North also slightly increased. This manufacture, hitherto mostly concentrated in the New England States, is being rapidly extended in the South where the cotton is grown. Now that labor is becoming honorable since slavery died, the poor whites are flocking to the cotton mills and various other factories now being established and proving themselves capable operatives. Testimony has just been given that one-third more labor is required in the cotton mills, but the white element, partly immigrants, may be depended upon soon to supply this. Last year there were more than three thousand miles of railway built in the Southern States, and eighty-four million tons of coal mined. The yearly cotton crop exceeds eleven millions of bales. In 1850 it was only two and a quarter millions. It must be steadily increased to meet the world's needs. In short, the hitherto impoverished South is sharing the unprecedented boom which has prevailed in the North for some years. The question used sometimes to be asked in former days, What could be done with the Negro? The question to-day is, How more

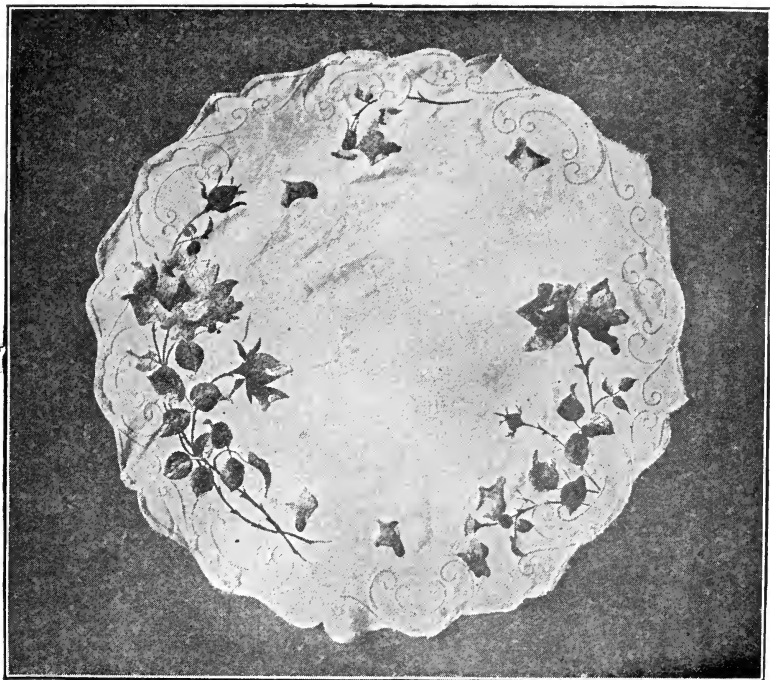
of them and of other workers can be obtained. The Negro has become of immense economic value and is indispensable where he is.

Touching the good qualities of the Negro, he has much to his credit. During the War between the States his devotion to good masters and mistresses was touching. They were left at home while their masters, almost to a man, joined the Southern army. It was the exception when slaves upon an estate were cruelly treated, and the relations between white and black were surprisingly free from bitterness. This does not mean that the slaves did not hail Lincoln's proclamation with joy, but it does prove that as a class the American Negro is of happy disposition, placable, affectionate, singularly free from promptings to commit secret crimes, most grateful and responsive to kindness. There is nothing of the plotting assassin in him.

We are staggered now and then by an assault of some low and brutal Negro upon a white woman. Every case of this kind is given widest publicity, and naturally arouses the strongest passions. Every man and woman in the neighborhood is aroused and mad for instant and sweeping punishment. Sometimes there are officials who insist upon the wretch being imprisoned and duly tried months hence, but the maddened friends of the outraged victim are in no mood for parleying and he is hung instanter.

"Judge" Lynch is not infrequently accused of punishing the innocent and lynching for other causes than criminal assault—undue haste or excessive "efficiency" is his fault. The *Chicago Tribune*, which has kept a statistical record of lynchings since 1881, says, in the "Independent," September 29, 1904: "Whenever a Negro is lynched for criminal assault the Southern newspapers, and sometimes the Northern, will

headline its "story" or its editorial comment, "Lynched for the usual cause." This glaring misstatement is unjust to the Negro race. Criminal assault is not the "usual cause." As the population becomes better educated these brutal attacks



BY EDNA NIXON, TRENTON, N. J.

may be expected to cease. They are steadily decreasing. In 1885, 181 assaults were made; 1906, only seventy-two, less than half, although the population had increased one-third. It is stated that in Virginia, Maryland, Kentucky and Mis-

souri, which have large Negro populations, there are neither rapes nor lynchings.

It is this crime and the excessive publicity given to these impromptu executions that create the false impression that the Negro as a class is lawless, while the contrary is true.

The remaining vital Negro political question is that of the suffrage. The National Constitution provides that no State shall discriminate on account of color. Many of the Southern States now require ability to read and write, which applies to whites as well as blacks. The best people, both North and South, approve this educational test. One good effect is that it gives illiterates, both white and black, a strong inducement to educate themselves. There is a large number of blacks who are able to meet these new requirements for voting. *The committee of twelve gives the following advice to these:

"As citizens of the United States you cannot value too highly your right to vote, which is an expression of your choice of the officers who shall be placed in control of your nearest and dearest interests.

"You are urged to pay all of your taxes at the required time, especially your poll tax, which is by the Constitution of every Southern State made a special fund for the support of the free public schools.

"You are also admonished against the commission of any crime, great or small, as the conviction of almost any crime will deprive you of your right to vote, and put upon you lasting shame and disgrace.

"It is especially urged that as voters you should seek to be on friendly terms with your white neighbors in the communities in which you live, so that you may consult with them about your common interests; and that you should ally your-

selves with the best people in your community for the general good. It is of the utmost importance to the race, and it cannot be urged too strongly upon your attention, that nothing should influence your vote except a desire to serve the best interests of the country and of your State."

One cannot fail to sympathize with the educated element in communities mostly composed of illiterates, who out vote the intelligent. A few illiterates in an electoral district of the North, or here in Britain, matters little, but where these are in the majority it is an entirely different matter. The solution of the suffrage question lies through this educational test. When Negroes generally are able to meet this, we may assume that their entrance into political life in due course will not be keenly resented. As Confucius long since told us—"There being education, there can be no distinction of classes."

Booker Washington contends that good moral character and industrial efficiency, resulting in ownership of property, are the pressing needs and the sure and speedy path to recognition and enfranchisement. A few able Negroes are disposed to press for the free and unrestricted vote immediately. We cannot but hope that the wiser policy will prevail.

You may be wondering how this transformation from slave to citizen, so far as it has gone, has been accomplished.

The education of the Negro began in earnest through the Freedmen's Bureau, established by act of Congress in 1865, a few years after the war. General Howard, who was placed in command, proved most successful, head and heart being interested in the cause. At the end of five years, when it was thought no longer necessary because of the general interest awakened, its record showed that 4,239 schools for colored pupils had been established in the South, with 9,307 teachers

and 247,333 pupils, the bureau having taught nearly one million black children to read and write; the cost to the General Government had been six and a half million dollars.

Upon the scene now appeared one of those rare leaders who seem designed for new and difficult tasks impossible for ordinary men—nothing short of an original holds the key. Such a man was revealed in a young enthusiast who, born of an American missionary family in Hawaii, became General Armstrong. Shortly after he graduated at Williams College in Massachusetts, came Lincoln's call for volunteers to save the Union. To this young Armstrong promptly responded. He put up a tent in the public park at Troy, and asked for recruits to form a company, who soon came to the bright, young would-be captain, and off he went to the front at their head. He writes to his mother—"The first day of January is at hand when the slaves shall be free; then I shall know that I am contending for freedom and for the oppressed. I shall then be willing and less grieved if I fall for such a cause." Here we have the spirit of the Crusader. He soon distinguished himself, and was promoted to the rank of Major. Though his command had hitherto been over white troops, at his request he was made Colonel of one of the first Negro regiments, and here his genius had scope. He wrote his mother upon taking command—"The star of Africa is rising. Her millions now for the first time catch glimpse of a glorious dawn, and their future, in my opinion, rests largely upon the success of the Negro troops in this war. Their honor and glory will insure the freedom of their race." The regiment soon made a mark for itself. One officer reported that "Armstrong's soldiers felt toward him a regard that amounted almost to deification." He was soon made a general. When the Freedmen's Bureau was created

at the close of the war, General Howard gave command of the Virginia District to Armstrong, who finally determined to devote his life to the elevation of the Negro race. He wrote to his mother—"Till now my future has been blind." He soon decided to establish a pioneer school to teach both sexes "manual labor as a moral force," and Hampton Institute appeared. Under the slave regime, manual labor had been held as fit only for slaves, and naturally the enfranchised Negroes looked upon idleness as the only real reward of life. They had now to learn that useful labor was the duty of man and his title to honor. Armstrong succeeded in interesting a number of excellent people in the North, and, after overcoming innumerable obstacles, he finally triumphed. He had rare power of attracting others and enthusing them with his own desire to labor for the Negro. Many New England teachers, especially women, went to Hampton and led lives of devotion to the holy cause of uplifting the former slave. No less than fifteen million of dollars (three millions stg.) have been contributed by Northern people for this purpose.

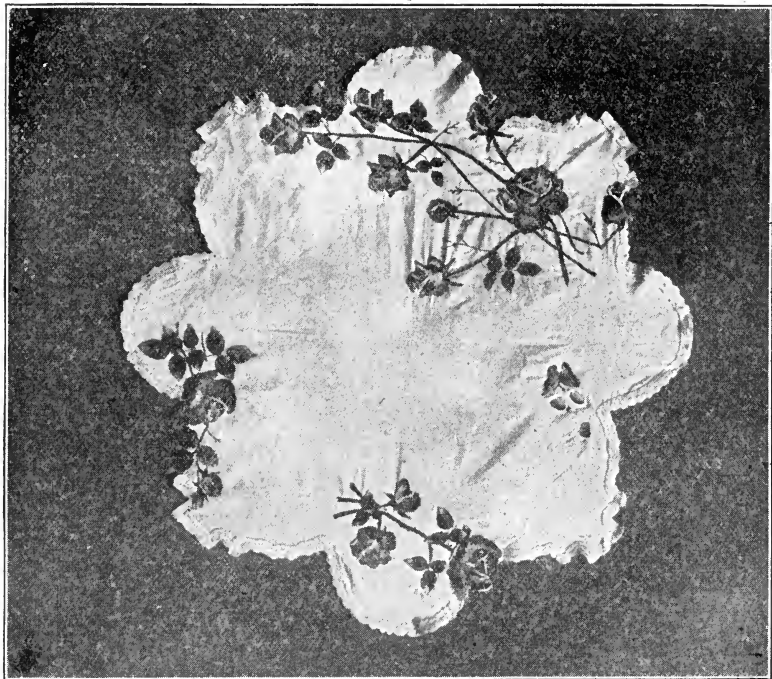
Among General Armstrong's private papers after his death this paragraph was found, giving what he "would wish known were he suddenly to die."

"In the school the great thing is not to quarrel, and to get rid of workers whose temperaments are unfortunate no matter how much knowledge or culture they may have. Cantankerousness is worse than heterodoxy."

He wished to be buried in the college graveyard among his colored students, "where one of them would have been had he died next. No monument or fuss whatever over my grave. I wish the simplest funeral service without sermon or attempt at oratory."

Booker Washington, who was a pupil under him and

enjoyed his friendship through life, says he was "the noblest, rarest human being that it has ever been my privilege to meet. I do not hesitate to say that I never met any great man who in my estimation was his equal. The first time I went into



BY ANNA M'NORTON, YORKTOWN, VA.

his presence as a student, he made the impression upon me as being a perfect man, and I felt there was something about him superhuman, and until he died the more I saw of him the greater he grew."

He is not alone in this estimate. Many who knew Armstrong endorse it. His life recently published reveals him to us. So far as we can judge, no nobler, more useful, or more self-sacrificing life was ever lived. I think his life would interest you deeply.

The students of Hampton, of both sexes, were first taught how to take care of their bodies and how to conduct themselves. A high standard of cleanliness and neatness was established and rigidly enforced. Then came instruction in some craft, the women being taught domestic duties. The making of useful salable articles was the aim, and from these came the funds needed to pay a large part of the cost of education. All work was paid for.

Hampton traces twenty-five educational institutions as its outgrowths. Between six and seven thousand of her graduates and ex-students are scattered throughout the South teaching in various branches, 305 in business or clerical work, and 176 graduates pursuing higher courses. The high standard General Armstrong introduced is fully sustained by his worthy, self-sacrificing successor, Mr. Frissell, a Scottish Fraser, and his invaluable wife, equally devoted to the cause.

Josiah King, of Pittsburg, as trustee of the fund of another citizen, Mr. Avery, who left his fortune for the benefit of the Negro race, gave the needed financial assistance which enabled General Armstrong to carry out his project of founding Hampton. I rejoice that Pittsburg money found a mission so noble, and that I knew in my boyhood both testator and trustee. Strange to say, the small farm of 159 acres, bought for the Hampton Institute, bore the captivating name of "Little Scotland." Somewhere not far away, there, no doubt, rests one unknown to fame, of whom it can be said, "A kindly Scot lies here."

Among the Hampton graduates the most distinguished is Booker Washington, the founder of Tuskegee Institute, Alabama, which I had the pleasure of visiting last year for several days upon its quarter centenary. I was never more deeply impressed. I saw the students of both sexes being taught the various occupations. Applicants must pass examination. The women are first shown their rooms and instructed for a few days how scrupulously careful they must be to keep everything in perfect order, and in the performance of daily duties. Extreme attention is paid to personal habits, dress and deportment. Daily bathing and gymnastic exercises are enforced. Each attends to her own room, and is taught cooking, baking, dressmaking, sewing and, generally speaking, all that becomes a young educated woman. The young men are governed with equal care. The result is an assembly of students, as at Hampton, that compare not unfavorably with white students in our Northern universities.

I was escorted through the Industrial Schools, where all the crafts are taught. Asking one who was learning to be a tinsmith how long he had been there, he replied, "Three years, sir." "How long have you yet to serve?" "Two more, sir." "You will soon be making your four dollars per day." "I expect to make more than that, sir," was the proud reply. The best tinsmiths make five dollars (1 *s 10d) per day. He was ambitious, and expected to be first-class.

Asking the superintendent if places could be found for all graduates in the crafts, he said that he had five applicants for every graduate he could supply. Coachbuilders, masons, bricklayers, tinsmiths, blacksmiths and shoemakers are all there, soon to be earning wages very much higher than in Scotland. Plenty of work for them, for the Tuskegee and Hampton graduation certificate means not only a competent

mechanic, seamstress or cook, but a self-respecting man or woman. There is no objection to Negroes being craftsmen throughout the South because under slavery the clever slaves did the larger part of such work, white craftsmen being few. Manual labor was only for slaves. Poor whites were above that degradation. They were poor, but gentlemen—at least they were white.

A traveling agricultural school, consisting of a large covered wagon, attracted my attention. Such wagons travel the region, giving Negroes needed lessons. Here were displayed large photographic specimens of the cotton plant and of maize, grown upon soils plowed to different depths. The advantages of deep plowing were so clearly shown that the most inert farmer could not rest plowing as shallow as before. I was told that such lessons were promptly taken to heart, and that the old cry "thirty acres and a mule" as the height of the Negro's ambition is now "thirty acres and two mules," so that "plow deep" can be put in practice. Tuskegee takes deep interest in agriculture, and is rapidly raising standards, through its experimental farm. Its students make great numbers of all kinds of agricultural implements and wagons. It is by these and kindred wise adaptations that Tuskegee has become a great educational force in many forms outside as inside her domain. Numerous are her off-shoots throughout the South—a fruitful brood.

Tuskegee has developed upon lines different from Hampton in one important feature. Here all is the work of Negroes, the principal and professors, and even the architects are colored. Hampton employs white professors, and has a white man in charge. The total number of scholars at Tuskegee, including classes outside, was last year 1,948, 1,621 being students regularly enrolled. All but about one hun-

dred of the regular students board and sleep in the grounds. Twenty-three hundred acres of land surrounding are owned by the institute and cultivated by the students, part being an experimental farm.

The endowment fund amounts to \$1,263,000, the largest by far of any colored institution. Mrs. Mary E. Shaw, a colored woman of New York, has just left all her money to it, \$38,000, the largest gift ever made to it by a Negro. Thirty-seven different occupations are taught in the "Schools of Agriculture," "Mechanical Industries" and "Industries for Girls"—each of these three departments has separate buildings. An annual Negro conference is held, and Negro farmers and others come from all parts of the South, so famous have these meetings become. Two days' sessions are now required, one for farmers and one for teachers.

The choir alone is worth traveling to Tuskegee to hear. The main hall is large and vaulted, the stage ample, acoustics fine. The great choir of more than one hundred and fifty students sat back of the speakers, who occupied the front of the stage. I was not prepared for such enchanting strains as burst upon us from unseen singers. The music was sacred and some of the finest gems were sung. I have heard many of the fine choirs of the world, in the Crystal Palace, St. James's Hall, Rome, Dresden, Paris, New York, and elsewhere; seldom do I miss an oratorio if I can help it, but never in my life did choral music affect me as at Tuskegee. Even the Russian choir in St. Petersburg I must rank second. The pure Negro voice is unique. The organ fortunately was very small. One felt there was some ground for preferring the human voice for praise, for even the finest organ lacks something when Negro voices swell.

Booker Washington is the combined Moses and Joshua

of his people. Not only has he led them to the promised land, but still lives to teach them by example and precept how properly to enjoy it. He is one of these extraordinary men who rise at rare intervals and work miracles. Born a slave, he is to-day the acknowledged leader of his race—a modest, gentlemanly man, of pure, simple life and engaging qualities, supremely wise, an orator, organizer and administrator combined. Considering what he was and what he is, and what he has already accomplished, the point he started from and the commanding position attained, he certainly is one of the most wonderful men living or who has ever lived. History is to tell of two Washingtons, the white and the black, one the father of his country, the other the leader of his race. I commend to you his autobiography, “Up from Slavery,” as companion to “The Life of General Armstrong.”

“There were giants in those days,” we are apt to exclaim, and lament their absence in our own age, but this arises from our failure to recognize the gigantic proportions of some of our contemporaries. To-day is a king in disguise, Carlyle tells us. Hence our kings pass unnoticed until viewed in their proper perspective by one who has the gift to see and reveal the true heroes to the masses. Future ages are to recognize our contemporary, Booker Washington, the slave, as a giant, distinguishing the age he lived in, and General Armstrong, the pioneer, as another who can never be forgotten in the history of the Negro race. He will grow as he recedes. These men of our day are hereafter to be canonized as true heroes of civilization, whose life-work was neither to kill nor maim, but to serve or save their fellows.

In the task of elevating the Negro, the part played by the Northern people, from the inception of the Hampton School

idea to the present day, has been great. Not only have many millions of dollars been contributed, but many earnest men have given, and are still giving their personal services, giving not money only, but themselves, to the cause. Among these there is one who deserves special recognition, Robert C. Ogden, of New York, than whom none was closer to General Armstrong from first to last, and who still serves as chairman of the Southern Education Board. It is only just that the North should co-operate with the South in the great task, for it is equally responsible for slavery.

Lest you separate, holding the view that there remains little more to be accomplished in the Negro problem, let me say that all that has been done, encouraging as it undoubtedly is, yet is trifling compared with what remains to be done.

The advanced few are only the leaders of the vast multitude that are still to be stimulated to move forward. Nor are the leaders themselves, with certain exceptions, all that it is hoped they are yet to become.

When you are told of the number owning land or attending schools, or of the millions of church members, and the amount of wealth and of land possessed by the Negro, pray remember that they number ten millions, scattered over an area nearly half as great as Europe.

The bright spots have brought to your notice, but these are only small points surrounded by great areas of darkness. True, the stars are shining in the sky through the darkness, but the sun, spreading light over all, has not yet arisen, although there are not wanting convincing proofs that her morning beams begin to gild the mountain tops.

All the signs are encouraging, never so much so as to-day. One is quite justified in being sanguine that the result is to be a respectable, educated, intelligent race of colored

citizens, increasing in numbers, possessed of all civil rights, and who in return will by honest labor remain notably the chief factor in giving the world among other things its indispensable supply of cotton and, to no inconsiderable extent, of the products of cotton, while individual members, gifted beyond the mass, will worthily fill places in all the professions. Nor will the race fail to be distinguished from time to time in the future, as in the past, by the advent of great men, fit successors of Frederick Douglas and Booker Washington.

It was inevitable in the changes that have been going on in the South since emancipation that the new generation of white men and black men should not have for each the same intimate and friendly feeling of the older generation who had known each other as master and slave. Much has been said of the estrangement between the races that has arisen since the war. But it is often overlooked that in recent years there has been growing quietly a closer and more cordial relationship between the better classes of both races. It began with the attempt of some of the best colored people and some of the best white people combining to prevent the crime of lynching which a few years ago seemed to be increasing throughout the South. From that time prominent white men have begun to take a moral active interest in the progress of the Negro in his schools and in his churches. Men like ex-Governor Northern, of Atlanta; Belton Gilreath, of Birmingham; W. A. Blair, of Winston-Salem, and many others throughout the South are doing a great service to the country in bringing about co-operation between the races, and emphasizing the fact that the success of the white race is intimately bound up with the moral and material welfare of the black.

Quarrels arise at times between white and black as among white men and among blacks, but these are isolated cases. It goes without saying that the general condition is one of peace between the races, otherwise the former slaves could never have been allowed to become landlords to the number of one hundred and seventy-six thousand in 1900, and in constantly increasing numbers ever since.

The Republic has its problems—formerly so—without new problems there would be stagnation; but, as in the past, so in the future, she will surmount all that new exist and any that may come. Our race has never failed so far. One of the most serious of the problems of the Republic in this generation has been that of the Negro, now, as I hope I have shown, slowly but surely marching to satisfactory solution.

What is to be the final result of the white and black races living together in centuries to come need not concern us. Problems have a surprising way of settling themselves, which should teach our anxious element a lesson. Forty-odd years ago the Negro problem was "what to do with them?" To-day it is how we can get more of them; there being a shortage of labor in the South. That they will henceforth dwell in peace, co-operating more and more as patriotic citizens of the Republic, is, I believe, already assured. I believe also that the Negro is to continue to ascend morally, educationally and financially. I am quite resigned to our own and the Negro races occupying the South together, confident that as time passes the two will view each other with increasing regard, and more and more realize that, destined as they are to dwell together, it is advantageous for both that they live in harmony as good neighbors and labor for the best interests of their common country.

Meanwhile, my personal experience of the South, small

as it is compared with that of many Northern men who have been from the first, and still are, leaders in the work of elevating the Negro, leads me to endorse the opinion of one of the best-known and foremost of these, the Rev. Lyman Abbot, editor of the "Outlook," who has recently declared that "never in the history of man has a race made such educational and material progress in forty years as the American Negro."

STATISTICS OF THE RACE.

AREA AND POPULATION OF THE WORLD.

	Area of the World in Square Miles.	No. of Inhabitants.
Asia	14,710,000	851,000,000
Africa	11,514,000	130,000,000
North America	6,446,000	89,250,000
South America	6,837,000	36,420,000
Australia	3,288,000	4,730,000

NUMBER OF INHABITANTS OF THE WORLD BY RACES.

Caucasian	545,000,000
Mongolian	630,000,000
Negro	225,000,000
Malay	35,000,000
Indian	15,000,000

*Population of the United States by Sex, General Nativity and Color—
1890 and 1900.*

SEX, GENERAL NATIVITY [*] AND COLOR	AGGREGATE		PER CENT. OF TOTAL POPULATION		INCREASE FROM 1890 TO 1900	
	1900	1890	1900	1890	Number	Per Cent.
Total population..	76,303,387	63,069,756	100.0	100.0	13,233,631	21.0
Males.....	39,059,242	32,315,063	51.2	51.2	6,774,179	20.9
Females.....	37,244,145	30,754,693	48.8	48.8	6,489,452	21.1
Native born.....	65,843,302	53,761,665	86.3	85.2	12,081,637	22.5
Foreign born.....	10,460,085	9,308,091	13.7	14.8	1,151,994	12.4
White.....	66,990,802	55,166,184	87.8	87.5	11,824,618	21.4
Colored*.....	9,312,585	7,903,572	12.2	12.5	1,409,013	17.8
Native white.....	56,740,739	46,030,105	74.4	73.0	10,710,634	23.3
Native parents.....	41,053,417	34,514,450	53.8	54.7	6,538,967	18.9
Foreign parents,..	15,687,322	11,515,655	20.6	18.3	4,171,667	36.2
Foreign white.....	10,250,063	9,136,079	15.4	14.5	1,113,984	12.3
Negro†.....	8,440,789	7,488,788	11.6	11.9	1,352,001	18.1
Chinese.....	119,050	126,778	0.2	0.2	‡ 7,728	‡ 6.1
Japanese.....	85,986	14,399	0.1	(§)	71,587	497.2
Indians.....	266,760	273,607	0.3	0.4	‡ 6,847	‡ 2.5

* Persons of Negro descent, Chinese, Japanese, and Indians.

† Includes all persons of Negro descent.

‡ Decrease.

§ Less than one-tenth of one per cent.

ILLUSTRATIONS.

In the first fourteen chapters of this work will be found illustrations representing the progress of the Negro beginning with his landing into this country. These are cuts of the historic tableaux prepared by Miss Meta Vaux Warrick, of Philadelphia, and exhibited in the Negro Building at the Jamestown Exposition. The figures are moulded out of clay and illustrated clearly the various steps in the progress of the Negro.

Scattered throughout the book can be seen illustrations of exhibits in the Negro Building, which merited special comment by the public, and were granted medals by the Jamestown Exposition Company.

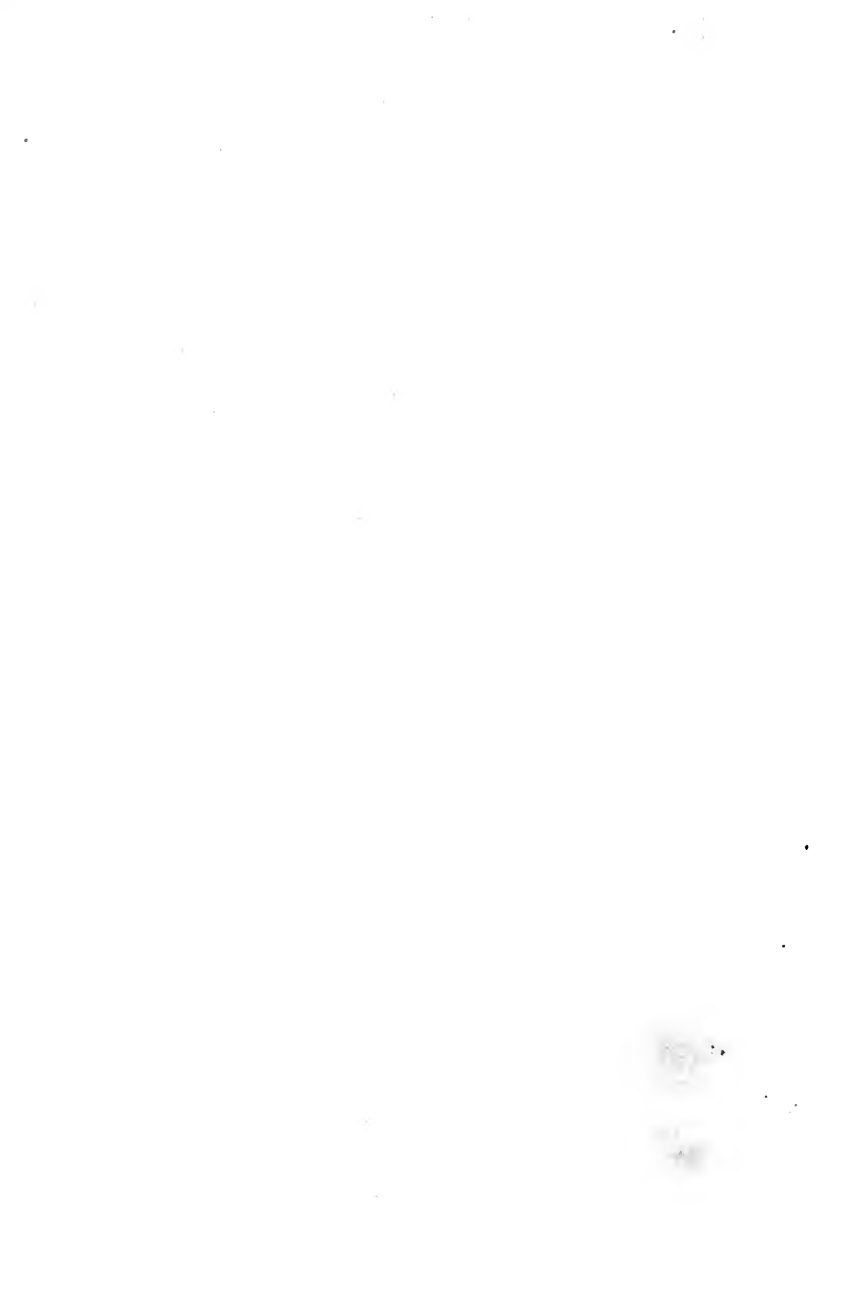
THE AUTHORS.

LIST OF ILLUSTRATIONS.

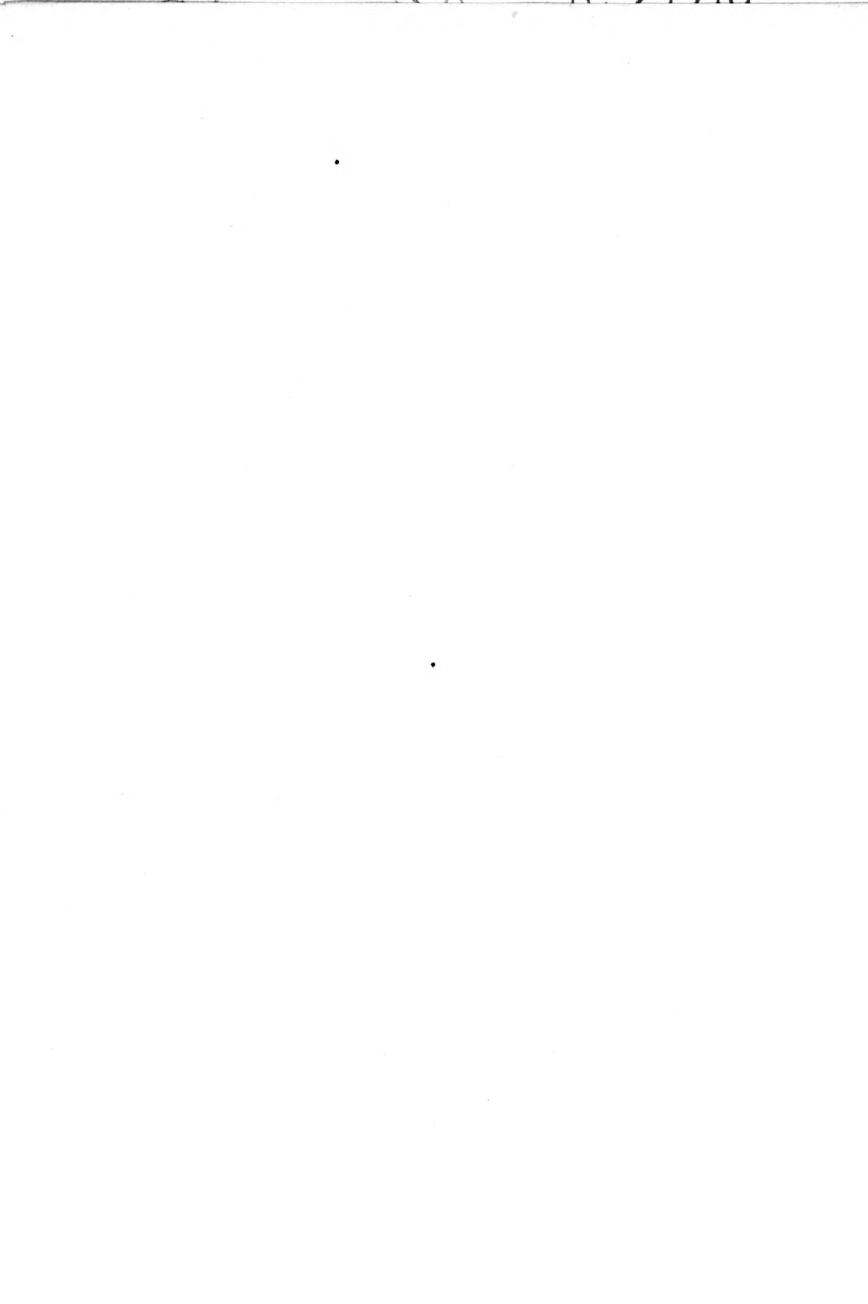
	PAGE
Giles B. Jackson and D. Webster Davis, authors.....	4
Our Ancestors Entering Africa.....	16
Landing of First Twenty Slaves at Jamestown.....	26
Defending Master's Home in War between the States.....	31
Scene on a Slave Plantation.....	34
A Fugitive Slave.....	38
Response to the Call to Arms.....	66
Organizing a Church in a Blacksmith Shop.....	69
An After Church Scene.....	74
The Beginning of Negro Education.....	77
Freedman's First Cabin.....	79
Hampton School Exhibit.....	81
Commencement Day.....	85
Contractors and Builders.....	89
The Savings Bank.....	94
On His Own Farm.....	98
Improved Home Life.....	106
Chart Showing Work of G. F. U. O. T. R.....	109
Stone Carving by Negroes of Illinois.....	123
W. I. Johnson, President N. D. & Exposition Co.....	137
Giles B. Jackson, Director-General N. D. & Exposition Co.....	141
Richmond Office of Negro Development and Exposition Co....	147
Accepted Design of Negro Building.....	162
Alcorn College Exhibit.....	165
Operating Room, Negro Emergency Hospital at the Exposition..	168
North View of the Negro Building.....	171
Corner Entrance of Negro Building.....	173
Eastern Door of Negro Building.....	176
Exhibit of Savings Bank, Grand Fountain U. O. T. R.....	180
Rear Door of Negro Building.....	184
Advisory Board of Jury of Awards.....	188
Entrance to North Carolina Exhibit.....	191
North Carolina Exhibit.....	194
Cotton Planter, by A. C. Taylor, Charleston, S. C.....	197

Electric Railway Switch.....	200
Miniature Railway.....	202
Hand Painted China, by Frances Spencer Dorkins.....	205
Fancy Work, by Students of Wilberforce College.....	208
Fancy Work, by Mrs. Eliza Williams.....	210
Exhibit of St. Paul Normal and Industrial School, Lawrenceville, Virginia.....	212
A. & M. College Exhibit, Greensboro, North Carolina.....	214
Hand Painted China, by Frances Spencer Dorkins.....	216
Front Entrance of Negro Building.....	218
Gathering on Negro Masonic Day.....	220
Newspaper Exhibit.....	222
Exhibits of Corn, Wheat and Oats.....	224
Animals Formed Out of Grain.....	226, 228, 230
Exhibit of Tugaloo University.....	232
Washington, D. C., School Exhibit.....	234
Guards in the Negro Building.....	236
Outside Decorations of Washington School Exhibit.....	238
Music Exhibit.....	240
Fancy Work, by Mrs. Marcellia Mickens.....	242
Oil Painting, by J. R. Thompson.....	244
Oil Painting, by R. E. Bell.....	246
Paintings, by T. W. Hunster.....	248
Section of Fine Arts Department.....	250
Exhibit of St. Emma I. & A. School.....	252
Exhibit of West Virginia Colored Institute.....	254
Georgia State Industrial College Exhibits.....	256
Norfolk Mission College Exhibit.....	258
Souvenir Counter.....	260
R. H. N. I. School Exhibit, Eatonville, Florida.....	262
Howard University Exhibit.....	264
Wagon Made By Hampton Students.....	266
A. & N. University, Langston, Oklahoma.....	268
Hartshorn Memorial College, and Virginia Union University Exhibit	270
Auditorium of Negro Building.....	272
Auditorium of Negro Building.....	274

	PAGE
Public Schools of Portsmouth, Ohio.....	276
Exhibits from City of Baltimore.....	278
Public School Exhibit of Terre Haute, Indiana.....	280
Public School Exhibit of East St. Louis, Missouri.....	282
Cotton Chopper.....	284
A Group of Inventions.....	286
Fancy Work, by Mrs. Virginia Scott.....	288
Incubator and Bread Raiser.....	290
Rev. John Jasper.....	292
Public Schools of Lynchburg.....	294
Miniature Dwelling Made By Students of Portsmouth Public Schools	296
Exhibit of Portsmouth Public Schools.....	298
Exhibit of Saint Emma Industrial School.....	300
Public School Exhibit of Xenia, Ohio.....	302
Exhibit of Public Schools, Lynchburg, Virginia.....	304
Exhibits of Public Industrial School, Salem, Maryland.....	306
Exhibits of Public Schools of Camden, New Jersey.....	308
Exhibit of St. Emma I. & A. School.....	310
Fancy Work.....	312, 319
Exhibits of Curry Normal and Industrial School, Urbana, Ohio..	321
Public Schools of Topeka, Kansas.....	323
Exhibit of Claremont Institute.....	325
Jewelry, by J. T. Dooley.....	327
Samples of Work, by L. H. Pierce, of Lansing, Michigan.....	329
Pyrography, by C. Arthur Lewis, East St. Louis, Illinois.....	331
Miniature Dwelling, by James DeSheilds, Wilmington, Del....	333
Buffett, by Walter S. Ebb, Baltimore, Maryland.....	335
Painting on Velvet, by Geraldine Maidbark, Ouray, Colorado..	337
Boat Propeller, by S. C. Crawford, Baltimore, Maryland.....	339
China Painting, by Mrs. Fanny Clinkscale, Topeka, Kansas, and Mrs. Addie Byrd, Columbus, Ohio.....	341
Madonna, by Bertina B. Lee, Trenton, New Jersey.....	343
Grecian Head, by Bertina B. Lee, Trenton, New Jersey.....	346
Fancy Work, by Miss Edna Nixon.....	351
Fancy Work, by Anna McNorton, Yorktown, Virginia.....	356







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